

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME 1
(ARABIC MSS.)

THEOLOGY

Prepared by
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PREFACE

THE present is the tenth volume of the Catalogue of Arabic and Persian MSS in the Oriental Public Library at Singapore and the fourth dealing with Arabic MSS. The subject of the volume is Theology in which important branch of Muslim learning scholars have always received special encouragement at the hands of Caliphs Sultans Governors and Amirs to whom the greater part of the works on this subject are consequently dedicated. The collection here catalogued is notable for the number of works on Theology by Indian authors.

The volume has been compiled by Maulavi Abdul Hamid who is to be congratulated on the success with which he has traced the original texts especially in the case of those glosses and annotations that beginning without a preface did not indicate what texts they are dealing with. He has also succeeded by a careful and painstaking examination of the MSS and the marginal notes contained in them and of works of reference in identifying the title and authorship of several works where particulars of these were not to be found in the MSS themselves.

The volume contains notices of 161 MSS including 3 MSS of mixed contents which comprise altogether 21 treatises.

Among old and rare MSS described in the volume the following deserve special notice —

No 493 *Giyas al Umam* a very rare work on Imamat and *Khilafat* by Imam al Haramain a prominent author of the 5th Century A H Dedicated to Nizam al Mulk the famous Minister of Bagdad

No 518 An old and valuable copy of a commentary on *Muhassal*. The MS belonged at one time to the Royal Library of Sultan Shah Rukh (A H 807-850 = A D 1404-1449) of the Timurid dynasty

No 521 A very old and beautiful embellished copy of a commentary on *Taw li* made in A H 740 nine years before

the commentator's death. The commentary was dedicated to Amîr Qausûn, Viceroy of Egypt.

- No 528 A very old copy of *Minhâj as Sunnah*, made in A H 811 for the Royal Library of Malik Nâṣî al-Ālî (A H 803–829=A D 1400–1426), one of the kings of the Rasulid dynasty. The MS was for some time in the Sanâ'â Library of Yaman for a brief account of which see Library Catalogue volume v, part ii, No 305
- No 540 A beautiful copy of a gloss on the first part of *Sharh al Mawâqif*, by Mîr Zâhid (*d* A H 1101=A D 1689), transcribed in or before A H 1102. Dedicated to Aurangzib
- No 564 An autograph copy of an exceedingly valuable and voluminous work on Sunnî theology, believed to be unique. Dated A H 810
- No 569 'Ismat al-Anbîvâ,' a very rare work on the sinlessness of the prophets, by Abdallâh bñ Shamsaddîn al-'Anṣârî (*d* A H 990=A D 1582), a Sûfî and scholar of India. Dedicated to Prince Mu'izzaddîn Kâmiân (*d* A H 964=A D 1556). Dated A H 1133
- No 584 A rare Arabic translation of *Tuhfa Isnâ 'Aṣḥâriyyah*, a famous Persian work on theology
- No 588 A rare commentary on *Tatârif* the work of 'Abdal'azîz, the successor of Muhammad bñ 'Abdalwâhhâb as leader of the Wahhâbî school
- No 595 A very valuable copy of a commentary on *Tajrîd* made by Sirâjaddîn al-Hindî (*d* A H 773=A D 1371), an Indian scholar and a pupil of the commentator afterwards Chief Justice of Cairo
- No 609 A copy of an annotation of *Dawwâni* by Mîrzâjân Transcribed by a famous scholar, Nûrallâh ash-Shustarî (*d* A H 1019), the author of the MS No 623. Dated A H 982
- No 622 A rare commentary on a treatise of Sadraddîn by his son Giyâsaddîn (*d* A H 949=A D 1542). Dated A H 1022
- No 623 A beautiful copy of *Ihqâq al Haqq*, compared with a copy revised by the author

PREFACE

Nos 631-32 Three volumes of a comprehensive work composed by a group of Shi'a scholars deputed by Ibrahim Khan Governor at different times of KaJmir Lahore Bihar Bengal and other places

No 643 A copy of Majmu'ah containing 15 treatises on Zaidi theology by scholars of that sect studied by Muhammad bin Husan the grandson of Qasim Mansurbillah (d. A H 1029 = A D 1620) a famous Zaidi Amir and Imam of the Zaidi sect. The present MS was for some time in the Sana Library of Yaman.

This is the second volume that Maulavi Abdul Hamid has contributed to the great Catalogue vol v part i (1920) and part ii (1925) having been his work. Maulavi Abdul Hamid long ago served his apprenticeship to Islamic learning in the all important but most difficult domain of theology. With the appearance of this new volume (its publication in the year following the publication of volume v part ii is a matter for great congratulation) he is to be accredited a Master. I could wish that I was one of the Caliphs Sultans Governors and Amirs referred to in the opening paragraph that at my hands Maulavi Abdul Hamid might receive some special encouragement. But he has an enduring reward. Dynasties will pass and many changes will be on the face of the earth but Islamic theology will endure and have its students and Maulavi Abdul Hamid's volumes will be an indispensable part of their apparatus.

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J. A. CHAPMAN

Calcutta 1st May 1926

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So far as narration is concerned he gives us to understand that no trace of the work is to be found in the 2nd, 3rd and 4th centuries A.H., and the oldest work to his knowledge, in which the present composition is mentioned is *لِصَوْمَلَة* by Bazdawi (*d.* A.H. 182 = A.D. 1089) an author of the 5th century A.H.

In contradiction of the statement referred to above however, we notice that, besides others the following standard authors and authorities of the 11th century A.D. held the present work to be a composition of Abū Hanifa and wrote commentaries on it.

I Abū Mansūr Māturīdī (*d.* A.H. 331 = A.D. 944) a follower of the Hanafī school and the founder of the Matmūdiyah school of theology, composed a commentary in which he asserts, on the strength of reliable narration that the work is by Abū Ḥanīfa, as appears from the following —

وَالْأَوَّلُ الْمَدْعُورُ الْمَتَوَدِيِّ رَحْمَةُ اللَّهِ وَدُسُّ الْمُتَمَوِّلِيِّ أَكْرَمُكُمُ اللَّهُ
يَا أَنْقُومُكُمْ لَكُمُ الْأَعْظَمُ الْأَكْرَمُ الَّذِي يَعْلَمُكُمْ ، إِلَى إِلَى حَمْدَهُ يَسْأَلُونَ
صَاحِبِيَّهُ الْبَرِّ +

II Abū'l Lais as Samāqandī (*d.* c. 1138 = A.D. 993) a famous Hanafī scholar and a reliable author of his age, composed a commentary on the present work which he describes as a work of Abū Hanifa (For copy of the same see Cano vol. II, p. 43).

Bazdawi does more than mention the work (as stated by Shibhi), he composed a commentary on it (For a copy of this commentary see Escur, No 995)

Shbli, in the following passage from the work referred to above actually alleges that all the commentaries on the present work were composed in the 8th century A.D., or in subsequent years.

اس کتاب کی حتی سرحد ہوئیں سے، انہوں صدی ملن
یا اسکے بعد *

It is thus evident from what we have said that Shiblī, on the point of narration, altogether fails to prove his claim, basing it as he does on very imperfect information.

On the point of *Dīnāyat* (دینات), the following unwarranted observations led Shīblī to reject Abū Hanifa's authorship

I Shiblī holds that the present work is characterised by a style of writing and by constructions similar to those employed by later scholars, and that such were introduced into the Arabic language long after Abū Hanifa's death.

II. The use of the words حادث (substance) and عرض (accident) in a philosophical sense is found in the present work but according to Shibli these words had not come into use in that time in Abu Hanifa's time.

III. Though translation of some (Greek) philosophical works into Arabic were made in the reign of the Caliph Mansur (A.D. 136-158 = A.H. 75-77) yet no trace of the use of these two words is found in that period.

For the reasons noted below however we differ from the foregoing observations and conclusion of Shibli.

I. Shibli does not quote any instance from the present work in support of his first observation mentioned above namely that the style of writing adopted by the author is of a period later than Abu Hanifa. Hence we may dismiss this observation of Shibli as unfounded. On the contrary we may note that the present work does not follow any systematic arrangement such as that adopted by the authors of a later period which fact support our view that it is by an author of an early period.

II. Shibli does not support by any quotation his statement that the use of the words referred to above in their philosophical sense was unknown in Abu Hanifa's time. The theory of Abu Hudail Allah the founder of the Hanbaliyah school of theology who was born in A.H. 131 and died in A.H. 231 that perchance one of the attributes of God is accident (أَنْ سُمِّعَ لَهُ مُحَمَّدٌ عَرَسٌ) see fol. 74 of the MS No. 511 below indicates that the word عرض (accident) came into use some time before. The following passage however throw light on the use of the word عرض (accident) in its philosophical sense in Abu Hanifa's own time —

وَلَلَّهِ أَنَّ أَبَا حَنْفَةَ حَمَدَ اللَّهَ مِنْ الْعِرَاضِ وَالْحَسَنِ

وَلَلَّهِ أَنَّ أَبَا حَنْفَةَ حَمَدَ اللَّهَ مِنْ الْعِرَاضِ وَالْحَسَنِ •

(See Al-Qurtubi's Commentary p. 11)

From the above passage we learn that Umar bin Ubaid the pupil of Wasil bin Ata (d. A.H. 111 = A.D. 730) and a contemporary of Imam Abu Hanifa originated the use of the word عرض in its philosophical sense. The use of the word عرض (accident) here surely suggests the use of the complementary word حقيقة (substance).

III. His opponents tell us and Shibli does not deny that many theological theories were originated in and before Abu Hanifa's time and that the Muhammadans were even then divided into a certain number of sects further that Imam Abu Hanifa is specially known for his discussion and criticism of other creeds.

It is also admitted by historians that translations of certain philosophical works were made in the reign of the Caliph Mansūr, who was the contemporary of Abū Hanifa, and that the two Mu'tazilī schools of theology were organised in Abū Hanifā's time, viz., the Wâsiliyah by the above-mentioned Wâsil bin 'Atâ', and the 'Umarîyah by 'Umai bin 'Ubaid, while a work on theology by the same Wâsil bin 'Atâ' was also composed اول من مخطوطة على الكلام لابن حذيفة واصل بن عطاء المعتري see Al Awâl, fol 53^b. In such circumstances, and without having any direct evidence to the contrary, it is quite unreasonable to say that the use of these two important words, in their philosophical sense, was unknown in Abū Hanifā's time. It is also unreasonable to believe that a scholar like Abū Hanifa, who is specially known for his treatment of the subject, was ignorant of the use of these two important words. Hence it is evident that we are not precluded on grounds of Dilâyat from holding the present work to be a composition of Abū Hanifa Kâidârî (d. A.H. 827 = A.D. 1424) in Manâqib a work on Abū Hanifâ's life (recently printed in Hyderabad), tells us (p. 107), in a passage quoted below, that the theory that Abū Hanifâ was not the author of the present work, was originated by the Mu'tazilî sect, who claimed Abū Hanifâ as one of their number, but discovering criticism of their doctrines in the present work, were compelled to start the theory that he was not the author.

فإنْ عَلِمَ ، لَيْسَ لَابْنِ حَمْدَةَ كِتَابٌ مُصَدَّهُ ، فَلَمَّا هَذَا كِتَابُ الْمُعْتَرِفِ
وَدَعَوْتُمْ إِنَّهُ لَدَنْسَلَةٍ وَلَمْ يَعْلَمْ الْكِتَابُ تَصْدِيَّهُ ، وَعَرَضْتُمْ بَدْلَتَهُ ، يَعْنِي أَنْ يَكُونُ الْقَدَّامُ
الْأَكْبَرُ وَكِتَابُ الْعَالَمِ وَالْمُتَلَعِّمُ لَهُ لَا يَدْرِي وَدَرَجَ مَا كَبَرَ فَوَاعِدُ أَهْلِ السَّنَدِ
وَالْجَمَاعَةِ وَدَعَوْتُمْ إِنَّهُ مِنْ الْمُعْتَرِفِ *

This theory, started by the Mu'tazilis, spread so much in later times that even some Sunnî scholars adopted the same view.

Written in good Naskh. Dated A.H. 826

Scribe حافظ محمد بن مولانا نظام الدين الحوارمي

No 486

foll 40 lines 19 size 10 x 6½ 7½ x 3½

شرح الفقه الـاـكـسـر

SHARH AL FIQH AL AKBAR

A rare commentary on the preceding work dedicated to Sultan Ulug Beg (A.H. 850—853 = A.D. 1447—1450) of the Timurid dynasty

By Ala addin Ali al Bukhari عـلـى الدـنـى عـلـى الـسـعـارـى a scholar of the 9th century A.H. The works of reference at our command do not enable us to ascertain the date of death of this scholar. Only one other copy of the work is known viz that in the Rampur Library (see printed list No 287) but there is no mention of the date of death of the author. However the fact that the present commentary was dedicated to Sultan Ulug Beg suggests at once that its author was a scholar of the 9th century A.H. A scholar of the name of Ala addin Ali (d. A.H. 879 = A.D. 1474) who was a favourite of the same Sultan and dedicated some of his works to him is known to us (see No 598 below) but he is commonly known as Qushji.

Beginning —

الحمد لله الواحد في دين الواحد في صفاته اصل محدثا
 وقصد ان اسرح سنته في اصول الدين لاحل سعاده السلطان
 محدث الدولة والدين الحسـنـيـهـ مـالـمـقـبـرـهـ الىـ اللهـ مـلاـدـ الدـنـىـ
 علىـ السـعـارـىـ اـصـلـ التـوـحـيدـ وـماـ يـنـصـعـ الـاعـيـادـ عـلـىـ الحـجـةـ *

Written in Nasta'liq Dated A.H. 1087

No. 487.

fol. 19, lines 19, size $10 \times 6\frac{1}{2}$, $7\frac{1}{2} \times 3\frac{1}{2}$

شرح الفقه الأكبر

SHARH AL FIQH AL AKBAR.

A commentary on Al Fiqh Al Akbar the preceding work

By Abū'l Mu'minah Ahmad bin Muhammād Al Maqīṣāwī ابو المعنی احمد بن محمد المعنسawi There is no mention in any catalogue of the date of death of the commentator or of the century to which he belonged, nor does the present manuscript help us to trace the same. Our copy is without the colophon, but the colophon of the commentary quoted in Hāj Khal, vol. II, p. 91, which runs thus — دِمَ الشَّرْحِ سَنَدِ سَعْ وَ نَالَانِ وَ سَعْمَانَةِ — tells us that the commentary was composed in A.H. 939. Hence the commentator was a scholar of the 10th century A.H.

Beginning —

الحمد لله الذي هدانا إلى طرق أهل السنة والجماعة الح*

For other copies see Berlin Nos. 1929—30, Goth. No. 641 Leipzig, No. 1087

The present commentary has been printed at the Dā'nat Al Ma'ārif Press Hyderabad A.H. 1321

Written in Nasta'liq Dated A.H. 1253

No. 488

fol. 118 lines 19, size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$

شرح الفقه الأكبر

SHARH AL FIQH AL AKBAR.

A well-known commentary on Al Fiqh Al Akbar, mentioned in almost all the catalogues

By Mullā 'Alī Al Qānī ملا على القارى (d. A.H. 1014 = A.D. 1605 see Lib. Cat., vol. V part 1 No. 237)

Beginning —

الحمد لله واحب الوجود ذي الازم والغسل والتجدد *

The commentary has been lithographed in Delhi A.H. 1269 as well as at some other presses

Written in Nastaliq Not dated apparently 12th century A.H.

No 489

foli 132 lines 19 size $9\frac{1}{4} \times 6\frac{1}{2}$ 7×4

The Sume

Another copy of the same Written in good Nashih Not dated apparently 12th century A.H.

No 490

foli 23 lines 25 size 9×6 7×4

الحمدة والامداد

AL HAIDAT WA AL I'TIDÂR

A collection of disputations and debates on a famous theological point the doctrine of the divine creation of the Qur'an (حلى القرآن) which took place between the author and Abu Abdarrahman Al Marisi (d. A.H. 218 = A.D. 833) one of the most prominent Mu'tazili scholars in the court of the Caliph Al Ma'mun (A.H. 198-218 = A.D. 813-833). The author in the preface tells us that immediately the news reached him that the doctrine referred to above had been given out by Marisi he left Mecca for Bagdad with the object of opposing Marisi and his doctrine. On his arrival in Bagdad he made himself known to the Caliph and expressed his desire and the object of his visit to him. The Caliph who was known for his keen interest in theological questions arranged a debate on the present point between the author and Marisi. The Caliph himself took the chair as arbitrator and president of the debate. As we learn from the biographers the sound and reasonable arguments of the author soon attracted the attention of those attending the debate as well as of the Caliph and were so highly appreciated by them that cries of الحمد لله (well done) were hewed on the author. The debate continued for ten days. In the end Marisi failed to reply to the arguments of the author and the debate was decided by the Caliph in the latter's favour who gives us to understand in the present work that

he was rewarded with 10 000 Dinâr by the Caliph, as appears from the following

فَعَالِ الْمُأْمَنُ احْسَنَ ، يَا عَدُّ الْعَرَبِ دِينَ اَمْرِي بِعَسْرَةِ آلَهٍ ، دِرْهَمٌ *

Author 'Abdal'azîz bñ Yahyâ bñ Mušlim Al Kîmânî al Mâlikî عَدُّ الْعَرَبِ دِينَ اَمْرِي بِعَسْرَةِ آلَهٍ ، a prominent leader of the orthodox Muhammadans, specially known as a critic of the doctrines of other Islâmic sects. He studied under Imâm Shâfi'i (d A H 204=A D 820, see Lib Cat, vol v, part ii, No 304), and other known scholars of his age. He died in A H 240=A D 854. See Isnawî, fol 17, Subki, vol ii, fol 39, Mu'ât Al Janâñ fol 156^a

Beginning

فَالِّي عَدُّ الْعَرَبِ يَكْتُبُ دِينَ عَدُّ الْعَرَبِ دِينَ مُسْلِمٍ بْنِ مُحَمَّدٍ الْكَنَافِي
اَتَصْلِي وَ اَنَا نَمَكِه حَرْسَهَا اللَّهُ تَعَالَى مَا وَدَ اَطْهَرَ سَرِّي عَنَّ عَيَّابِ الْمَرْبُسِي
وَدَحْدَادَ عَنِ الْعَوْلِ سَخْلَوِ الْقُرْآنِ وَ دَعَائَهِ النَّاسِ اللَّهُ اَلْحَمْ *
وَدَحْدَادَ عَنِ الْعَوْلِ سَخْلَوِ الْقُرْآنِ وَ دَعَائَهِ النَّاسِ اللَّهُ اَلْحَمْ *

For other copies of the work see Berlin, No 1440, Br Mus Suppl, No 171

Written in fair Naskh Dated A H 1301

No 491

كتاب السنن

fol 98 lines 16, size 8×4½, 5½×3½

KITÂB AS SUNNAH.

A very rare work in two parts, bound in one volume, consisting of criticism and objections chiefly directed against the views adopted by Mu'tazilis and Jahamîs, and also against the doctrines of other sects. The author bases his version on the Qur'ân Hadîs, and the opinion of Imâm Ahmad bñ Hanbal (d A H 241=A D 855, see Lib Cat, vol v part i, No 242) the founder of the Hanbali school. The author remarks that there is no efficacy in prayers offered under an Imâm professing either of those two creeds.

Author Abû 'Abdallâh bñ Ahmad bñ Hanbal ابو عَدُّ الْعَرَبِ مِنْ عَدِ الْأَلَهِ بْنِ اَمْرِي بِعَسْرَةِ آلَهٍ ، the son of the above-mentioned Imâm Ahmad bñ Hanbal. He like his father was known for his opposition to the new creeds, and he devoted all his powers to

support the orthodox Muhammadans. He was born in A.H. 213 and studied under his father and many others. He was granted several Sandas for narrating Hadis by a number of the reliable traditionists of his age. He is held an authority of his age in Al-Hil one of the critical branches of Hadis see Lib. Cat. vol. 5 part II No 301 Abu Yala in his Tabaqat fol. 76 remarks that he collected valuable information and material which he added to that branch of Hadis as appears from the following —

اما اعمال عبد حود عده حاد عده مائة سورة الحج *

He died in A.H. 290 = A.D. 901 See Tahqiqat Abu Yala fol. 76
Huffaz vol. II p. 237

Foll 1—43 part I

Beginning —

الحمد لله رب العالمين صلى الله على محمد نبى الرحمة
وسلى الله وصيحة اجمعين قال الامام ابو سعد الرحمن عبد الله بن الرصم
انى سعد الله احمد بن محمد بن حبيب صلى الله علیهما رضي الله عنهما
سما فالله العلاماء بى الله * سمعت انى من قل القرآن محظوظون

فهو كافر بالحج *

Foll 44—98 part II

Beginning —

قال الامام ابو عبد الرحمن عبد الله حدبي انى سنا حربة سـ
سطاو عن ابن سناس قال اول ما حللى الله العلم ثم قال له اكتب
قال ما اكتب قال اكتب ما سوكاس الى يوم العدمة الحج *

The present part is defective at the end

Dahabi in كتاب العلو (see No. 530 below) quotes the present work as one of those on which he relied

Both parts are written in fair Naskhi by the same scribe Dated
A.H. 1284

Author Abū l Maâlī 'Abdalmalik bñ Abī Muhammād Abdallāh bñ Yūsuf al Juwānī ابو المعالى عبد الملك بن ابى محمد عبد الله بن يوسف الجويني, the most prominent scholar and author of the 5th century A H, whose undisputed authority in theology and jurisprudence is recognised all over the Islāmic world Gazzālī (d A H 505 = A D 1111), the famous author of the well-known work, *Ihyā' al 'Ulūm*, attended his lectures for a considerable period The scholars of Mecca and Medina offered to our author the title of امام الحرمین (the leader of the scholars of Mecca and Medina) He belongs to the Shāfi'i school, and is of the Ash'arī persuasion He was born in Bush-tanīqān, a famous place in Nishāpūr and studied under his father and many others He completed his studies in the 19th year of his age and soon after, at the age of 20, on his father's death, he succeeded him as a professor of the Nishāpūr Madrasah, the institution where he had studied Some years later, the influence of the Mu'tazilis and their serious dispute with the Sunnis compelled the author to leave the place Thereafter, he visited Bagdād, Isfahān, Mecca, and Medina, and during his stay at these places, he delivered lectures on theology and jurisprudence It is said that nearly 300 men daily attended his lectures The fame of his learning led Ghyāsaddīn Nizām al Mulk, the above-mentioned Minister to appoint our author a professor of the Madrasah in Nishāpūr known as Nizāmiyah, which post he filled for 30 years He died in A H 478 = A D 1085 leaving behind him a large number of pupils and 15 works of which eight are mentioned in Brock, vol 1, p 389 His compositions on theology and jurisprudence, in particular, are regarded as thoroughly critical and authoritative For his life see Ibn Mulaqqim fol 64, Subkī, vol iv, fol 168, Mir'āt al Janān, fol 273 Isnawī, fol 145 Madīnat al 'Ulūm, fol 119

Beginning —

قال اسديم الامام امام الحرمين ابو المعالى . عدد الملك ..
الجويني . الحمد لله الذى العلوم الذى ناردن كل رسد وعى
وهذا ادام عن الامام ماستر العيابى الحج *

The present copy was transcribed in A H 1310 from a defective copy in which there were lacunae in the text Hence the same defect is found in the present copy these lacunae being indicated as follows مکدا فی الاصل (so it is in the original)

The copy is carelessly and incorrectly written For a very correct copy of the work see foll 4^b-51 of MS No 564 below where the present work is quoted verbatim

No 494

foll 62 lnes 25 size 12×7 9¹×5¹

الحمد لله رب العالمين

AL TAMHID FI BAYAN AL TAWHID

A very valuable work on theology containing a brief exposition of Sunni theological theories with references in each case to the views of philosophical Mu'tazilites and some other sects. The author throughout the work supports the orthodox Muhammadans and opposes other creeds. In cases where the two groups of the orthodox Muhammadans viz. Aḥāri and Maturidi differ in their views, the author being a member of the Maturidi school supports the views of that school. The first chapter of the work which defines understanding and wisdom is of the nature of an introduction.

Author Abu Shalur Muhammad bin Abd as Sayyid bin Shu'ib al-Katibī الحمد لله رب العالمين ابو سعید محمد بن عبد السید بن شعیب القاتبی a Hanafi scholar of the 5th century A.H. belonging to the Maturidiyah school of theology. The biographical works to which we have access do not provide us with any account of the author but that he was alive in A.H. 448 we may conclude from the fact that he studied under Abd ar-Razīz bin Ahmad al-Halwāi who died in A.H. 448=A.D. 1055 and that he also studied in Samarkand after A.H. 460 as appears from the following two passages (fol 44^b) —

قال سمع من السليم الإمام أبي محمد عبد العزير بن أحمد

الحلواني العجايى مرة في اعماله الحج

قال المعتدى (ابو سعید) سمع من السليم الإمام الرأشد

ابي نعيم روى من حمزة الخطيب السمرقندى في سنده بعض

وسعى واحمد وكتب معه اعداده وطبع معه كتاب السرقة

Beginning —

الحمد لله الذي لا ينفع ولا يضر الحمد لله الذي لا ينفع ولا يضر

The work was printed in Cairo A.H. 1338

For other copies of the work see Asifiyah, Nos 381-452
Rampur Library Nos 34-35

Written in fair Naskh Not dated apparently 10th century A.H.

No. 495.

foll 107, lines 21, size $9 \times 5\frac{1}{2}$ $6 \times 3\frac{1}{2}$

The Same

Another copy of the same Written in Nasta'liq Dated A.H.
1204

A complete index of the entire contents in two foll written
apparently by the scribe of the MS is attached above the title-page

No. 496.

foll 102, lines 22, size 10×6 , $7\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the same Written in Nasta'liq Not dated,
apparently 13th century A.H.

No. 497.

foll 28, lines 19, size 6×3 6×3

شرح رسالة الدرة العاشرة

SHARHU RISALATI AD DURRAT AL FÂKHIRAH.

A commentary on Ad Durrat Al Fâkhirah a treatise on the
resurrection of the dead and points relating to the day of judgment
by Gazzâlî (d. A.H. 505=A.D. 1111) For a copy of this treatise,
see Berlin No. 2735

Neither the commentary nor the commentator is elsewhere
known to us The fact that he quotes many authors of whom the
latest is Ibn Hajar (d. A.H. 852=A.D. 1449) suggests that the comen-
tator is a scholar of the 9th century A.H.

Beginning

الحمد لله الذي شرّعنا بالتأهيل المعوص به دهر العلوم الراحمة

* احمد الله ام سروعنا لكتابه المسمى العودة الحج

Many foll in the middle, and some at the end are wanting

Written in fair Naskh Not dated, apparently, 10th century A.H.

No 498

foli 64 lines 12 size 9x6 7x4

شرح القسطنطيني المسمى

SHARH AL QUSTĀS AL MUSTAQİM

An autograph copy of the commentary on Al Qustas a treatise by Gazzah (d. A.H. 50 = A.D. 1111) containing an account of his disputation with a Shi'a scholar on the foremost disputed points between the Sunni and Shi'a creed. This disputation took place in the course of Gazzah's journey to Damascus. See for a copy of the treatise Berlin No. 1721.

By Muhammad Qadi bin Sayyid Muhammad al-Lazari محدث بن سعيد محمد الازاري commonly called Tahir تاجر a Qadi of Constantinople who composed the present commentary after he had resigned the post of Qadi as appears from the following passage in the preface —

لما افصحت عن وصي مدحه أني أبو الأنصارى استغل

بمطالعه المكتبة في بالمقطن مسربي في شرح بعض كلامه العجیب *

The commentator in his preface refers to Constantinople by its secondary name among Muhammadans viz. Madinatn Abi Ayyub al-Ansari since Abu Ayyub a companion of the Prophet was buried in Constantinople.

شروح القسطنطيني للسجع (the commentary in the hand writing of its compiler) gives us reason to hold that the present copy is an autograph copy and this is borne out by the frequent corrections and alterations. The fact that the copy is dated A.H. 1190 tell us that the author was alive in that year.

Beginning —

الحمد لله الذي أبد من سعاد من نادة ناجناء سلام الدين شهد مواعيد
المعائد من حادث تناوله القرآن وفتح العاديس وبعد بقول العدد
الغیر محمد فاعی مدحه أني أبو الأنصارى المدعوه طاهر انس السد
السجع محمد لله رأى كل الله لي بما لاما افصحت عن وصي مدحه
أني أبو الأنصارى رضي الله عنه استغل بمطالعه الكتاب !! بـ
بالقطنطيني المسعد فسرعت في شرح بعض كلامه *

Written in Nasta'liq Dated, A H 1199

A note on the title-page tells us that the MS was for some time in the possession of 'Ârif Halîmî, a Qâdî of Constantinople

No. 499.

foll 45, lines 16, size $8 \times 4\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{1}{2}$

بَلْ وَرَ الْكَلَامِ

BAHR AL KALÂM.

(Designated on the title-page, Risâla i'tiqâdiyah)

A well-known work on theology, expounding briefly the chief dogmas of the Sunnis, 'with a refutation of the heretical doctrines held by other sects

Author Abû'l Mu'in Mâimûn bîn Muhammad an Nasafî ابو المعين ميمون بن محمد النسفي, a well-known Hanafî scholar, who died in A H 508 = A D 1114 See for his life and works, Brock, vol 1, p 426, Br Mus Suppl, No 175

Beginning

تَوْكِيدُ عَلَى الْحَقِّ الَّذِي لَا يُمُوبُ إِنَّهُ الْحَمْدُ لِلَّهِ دُنْهُ التَّكَالَّلُ
وَالْأَكْرَامُ قَالَ النَّسَخَ الْإِمَامُ الْأَحْلَلُ رَئِيسُ الْأَمَمُ ابْنُ الْمَعْدُنِ
الْمَسْعُوفِيُ اعْلَمُوا أَنِّي أَعْتَدْتُ مَعْرِفَةَ اللَّهِ وَتَوْحِيدَهُ الْحَقُّ *

For other copies of the work see Goth, Nos 100/3, Wien, No 1523, Munich, No 892, Paris, No 1232, Br Mus Suppl, No 175, Cairo, vol II, p 42

Written in Nasta'liq Not dated, apparently, 10th century A H

No. 500

foll 164, lines 13, size $8\frac{1}{4} \times 4\frac{1}{2}$, $4\frac{1}{2} \times 4$

شَرْحُ مَقَائِدِ نَسَفِيٍّ

SHARH U 'AQÂ'ID AN NASAFI.

A commentary on 'Aqâ'id Nasafî, a well-known treatise on theology by Nasafî (d A H 537 = A D 1142) For a copy of this treatise see Hand-list, No 2639/3

By Siddîdîn Mas'ud bin Umar at Tiflîzâni سید الدین مسعود بن عمر الطفراوی a prominent Shâfi'i scholar of his age and an author of great erudition who composed a number of works on philology, theology, jurisprudence and logic which were recognized in his own life time and have been highly appreciated by the scholars of later times. Several works of the author have been introduced into the courses of studies in the Madrasâhs of different countries. He was born in Tiflîzâ (a city in Khurasan) A.H. 722 and studied under Qutbiddîn (d. A.H. 766 = A.D. 1364), Qâdi Adud (d. A.H. 756 = A.D. 1346) and others. He was one of the favourite scholars of Timur's court. We have already mentioned in Lib. Cet. vol. i part ii No. 36 that a defeat from Sâvid (d. A.H. 816 = A.D. 1413) in a certain literary dispute was a great blow to our author and caused his death in A.H. 791 = A.D. 1389. See Broel vol. ii p. 215.

Beginning —

* الحمد لله المبوح به مقال شافعی

The fact that the present commentary was composed as long ago as A.H. 768 and up to this day is still one of the standard books taught in almost all Madrasâhs and that scholars have composed a number of glosses and annotations on it is evidence of the merit and usefulness of the commentary, which has been repeatedly printed here in India and in Cairo.

For other copies of the work see Bodl. vol. i p. 427 Berlin No. 16.6 Rampur Nos. 208 215

Written in Nastâliq Not dated apparently 11th century A.H.

No. 501

foll. 65 lines 17 size 9½×6 6½×4

The Same

Another copy of the same Written in Nastâliq Not dated apparently 12th century A.H.

No. 502.

foll 74, lines 16, size 9×6 $5\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the same Written in Nasta'liq Not dated
apparently 12th century A H

No. 503

foll 132, lines 9 size $11\frac{1}{2} \times 6\frac{1}{2}$, 7×3

الحاشية على شرح العقائد

AL ḤĀSHIYAT'U 'ALĀ SHARḤ AL
'AQĀI'D.

A very popular gloss on the preceding commentaries (Nos 500—502 above)

By Ahmad bñ Mūsā ابن موسى commonly called Al Khayālī الخيالي, a scholar of Constantinople, looked upon as a specialist of his age in jurisprudence and theology. He was a great favourite of Mahmūd Pâshâ, the Minister of Sultân Muhammad II (A H 855—886 = A D 1451—1481) of the Ottoman dynasty, and he dedicated the present gloss to the former. The Sultân, who expected the gloss to be dedicated to him, was at first displeased with the author but afterwards, in recognition of his special merit, was induced to appoint him a professor of the Sultânîyah Madrasah of Brussa. There is some uncertainty as to the date of the author's death. In Berlin, No 1966, as well as in Brock, vol 1, p 427, A H 860 = A D 1456 is given as the date of his death, while in Cano, vol 11, p 13, we find the date given as A H 862. The former of these dates we are bound to reject in view of the fact mentioned in India Office, No 390, that the author completed one of his works in A H 862. The author of Hadâ'iq Al Hanaffiyah, p 328, puts Khayâlî's death in A H 870 but does not support his statement in any way. Hence we cannot say more than that the author died in or after A H 862.

Beginning

اما بعد الحمد لمستهله و الصلوة على سيد رسلاه فالسارح

الدھریر عاملہ اللہ تعالیٰ ناطعہ الخطیر الع *

In order to meret e the utility of the present gloss among
teachers and students numerous scholars have written annotations on
it

For other copies of the gloss see Berlin Nos 1966—70 Goth
No 673 It was printed in Cairo A H 1297

Written in Nasta'liq Not dated apparently 12th century A H

No 504

foll 64 lines 14 size 9×6 8×3

The Same

Another copy of the same beginning without the preface thus —

* مل السراج قوله المحرر عامله الله تعالى ناطقة الخطير الحج

Written in Nasta'liq Not dated apparently 12th century A H
The present copy bears marginal notes throughout It was pur-
chased with other MSS in A D 1921

No 505

foll 41 lines 17 size 9½×5½ 6½×3½

The Same

Another copy of the same beginning without the preface thus —

* مل السراج قوله المحرر عامله الله تعالى ناطقة الخطير الحج

Written in Nasta'liq Dated 1210 Fashi era = A D 1803

No 506

foll 63 lines 10 size 11½×6½ 7×3

The Same

Another copy of the same beginning without the preface thus —

* مل السراج قوله المحرر عامله الله تعالى ناطقة الخطير الحج

Written in Nasta'liq Dated A D 1898

No. 507.

foll 189, lines 25, size $9\frac{1}{2} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$

بَحْرُ الْأَفْكَارِ
BAHR AL AFKÂR.

A very useful annotation on Khavâlî's gloss (see Nos 503-506 above) The author of this annotation has made some attempt to remove discrepancies arising between the theologians and the philosophers

By Hasan bin Husain bin Muhammad د. حسن بن حسین بن محمد
 He worked as a professor in different institutions of Egypt. Though the date of the author's death is not to be traced in the works of reference, yet the fact that his annotation was dedicated to Ilyâs Pâshâ of the 10th century A H, gives us reason to hold that the author was a scholar of that century. Hâj Khal in vol II p 27 prefers the present annotation in many respects to that composed by Qarâ-Kamâl, a pupil of Khavâlî (for a copy of the same, see Berlin, No 1972)

Beginning —

الحمد لله دل على ايجاب داته عدم الصعاب . و بعد يغوص
 المحتاج الى ربه الصمد رس دن حسن دن محمد . . . و سنته
 سحر الاوكار قال السارح المحرير عامله الله تعالى ناطعة الخطاير
 وفي المحمل المحرير العالم بالامور و ويل المراد به البخل في العلم اليم *

The present annotation is not mentioned in Brockelmann, but a copy of the work is known to us in the Râmpûr Library (No 19)

Written in fair Naskh. Not dated, apparently 12th century
A H

No 508

foll 113, lines 29, size $12 \times 8\frac{1}{2}$, 10×5

The Same

Another copy of the same Written in Nasta'liq Not dated,
 apparently 13th century A H The present copy begins without
 preface, thus

قال الساح المحرر عامله الله تعالى ما في المخطوط وفي الـ^ا لـ^ا
 المحرر العالم نلاموا و فعل المراكع ده البليغ *

The present MS along with other MSS was presented to the Library by Maulvi Abdal Majid of Patna in 1914

No 509

fol 147 lines 28 29 size 9¹ x 8 7 x 4¹

الحاسبة على حاسد الحالى

AL HASHIYATU 'ALÀ HÀSHIYAT AL KHAYÀLI

A very useful annotation on Khayali's gloss (see above Nos 503-506) containing a critical examination of a number of theological points

By Mulla Abdalhakim as Siyalkuti ملا عبد الحكم السالكوى a very prominent scholar of India known for his special merits in philology theology and logic He completed his studies under Kamaliddin Kashmiri Mujaddid Alf Sami (d A.H. 1035 = A.D. 1626) named the author as أنس سعاب (the sun of the Panjab) His compositions received special recognition from the students and scholars of his age as they have also from those of later times up to the present date Mulla Abdalhakim in virtue of his masterly ability gained the special favour of Shah Jahan (A.H. 1037-1069 = A.D. 1628-1659) Shah Jahan twice made the author a present of Rs 6 000—an amount of silver equal to the author's own weight He also granted him a permanent Jagir producing a considerable income This Jagir after the author's death was continually in the possession of his descendants till the reign of the last Mugal Emperor but later the Jagir was escheated to the Crown on account of failure of heirs He died in A.H. 1067 = A.D. 1657 This is the generally accepted date though Brock in vol II p 417 gives A.H. 1060 as the date of his death See Subhat al Muqarrin fol 153 Hadaiq al Hanafiyah p 415

Beginning —

اعرب ما ذكره ساح اللسل ، اشهر ما يحتلى به عدد النيل حمد
واحش البليغ *

Written in Nasta'liq Not dated, apparently 12th century A.H
The present copy is a transcription of a copy dated A.H 1092

No. 510.

foli 156, lines 25, size $9\frac{1}{2} \times 5$, $6\frac{1}{2} \times 3$

الحاسية على حاشية الخيالي

AL HÂSHIYATU 'ALÂ HÂSHIYAT'
AL KHAYÂLÎ.

A revised edition of the preceding annotation dedicated by the author ('Abdallâhakîm) to Shâh Jahân. The preface of the present copy and the text of foli 1-6 differ from while with a very few slight alterations, the text from موله ويحور عطف القصيدة على القصيدة till the end agrees verbatim with, the preceding MS. The additions to the text in foli 1-6, are largely made up of praise of Shâh Jahân so that we may conclude that the author undertook the revision with the express object of dedicating the work to the Emperor.

Beginning

ي من تعدد ذاته عن احاطة الامكار ... و بعد دفع العدد المنسكين

عدد الحكيم من شمس الدين الح*

The present annotation has been lithographed in Lucknow, A.D. 1891, and again in Dihlî, A.D. 1870

Written in Nasta'liq Not dated, apparently 11th century A.H

No. 511.

foli 137, lines 17, size $9\frac{1}{2} \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$

الحاسية على حاشية الخيالي

AL HÂSHIYATU 'ALÂ HÂSHIYAT'
AL KHAYÂLÎ.

Another annotation of Khayâlî's gloss (see Nos 503-506 above) explaining difficult passages and points. The name of the author of the present annotation does not appear in the body of the work, but a note on the title-page which runs thus حاسنة عدد الحكيم بروحاً

يُنْسَبُ إِلَى عَبْدِ الْحَكَمَ تَعْلِيَةً يُنْسَبُ حَالَى عَبْدِ الْحَكَمَ suggests that the author is Abdalhakim the author of the two other annotations Nos 509 510 above

Beginning —

الحمد لله على الصعود والصدور والسلام على حسن وسلام حام
الإنسان وعلى الله رب العالمين الصلوة *

The above is mentioned by Haj Khalil vol II p 127 as the beginning of an annotation on Alrawali's gloss by Abdalhakim which is additional evidence as to its authorship. Moreover in some places the text of the present annotation agrees verbatim with that of the two annotations referred to above.

Written in Na'ta liq Not dated apparently 13th century A.H.

No 512

fol 190 lines 20 size 10 x 7 5 x 5 1/2

طَبْرِيُّ اَنْطَوْس

TALBISU IBLIS

A most valuable work on theology expounding briefly the dogmas and theories of orthodox Muhammadans اهلُ السُّنَّةِ وَالجَمَاعَةِ with a refutation of one other creeds of Muslim and non Muslim sects. Each such refutation is preceded by the words طَبْرِيُّ اَنْطَوْس (deception of the Devil) and in each case the author explains how people have been misled by these deceptions. The work is divided into 13 chapters. The first four chapters contain a description of the orthodox school of theology with directions to follow the same and warning against other schools. The 5th chapter contains a description and refutation of the dogmas and theories of non Muslims such as Philosophers, Sophisters, Magi, the Naturalistic School, Zoroastrian, Jew, Christians and others. Chapters 6-13 contain a description and refutation of certain innovation including mystical and theological theories and newly introduced ceremonies adopted by different classes and sects of Muhammadan. The author throughout relies on the Quran Hadith and philosophical

I	foll 2-4	الباب الأول في الامر بثروم السنه و التحتماء
II	foll 5-9	الباب الثاني في دم الدمع و المددع
III	foll 10-17	الباب الثالث في التهذير من متن اوليس و سعد و عكائده
IV	foll 18	الباب الرابع في معنى التلبيس و العزور
V	foll 19-53	الباب الخامس في المدح و هي العقائد والديانات
VI	foll 54-63 ^a	الباب السادس في تلبيسه على العلماء في مفهوم العلم
VII	foll 63 ^b -64	الباب السابع في تلبيسه على الولادة والسلطين
VIII	foll 65-71 ^a	الباب الثامن في تلبيسه على العيادة في دون العيادات
IX	foll 71 ^b -76	الباب التاسع في ذكر تلبيسه على الرهاد
X	foll 77-140 ^a	الباب العاشر في ذكر تلبيسه على الصوفية
XI	foll 140 ^b -144	الباب الحادىء في ذكر تلبيسه على الامتدادات بما يربو على الكوامات
XII	foll 145-149	الباب الثانيء في ذكر تلبيسه على العوام
XIII	foll 50	الباب الثالثء في ذكر تلبيسه على الكل الحج

Author Abû'l Faïaj 'Abdârahmân bñ 'Alî bñ Muhammâd Al Jawzî (d. 597 A.H.) ابو الفرج عدد البرهان بن على بن محمد الجوزي
1200 see Lib Cat , vol v, part i, No 203)

Foll 1-78 are written in Naskh , and the rest is written in Nasta'liq Not dated , apparently 13th century A.H.

The work is not mentioned in Brockelmann , but it was once lithographed in Delhi , and again in Calcutta , A.H. 1337

No. 513

foll 50 lines 21 , size $9\frac{1}{2} \times 6\frac{1}{2}$ 7 x 4

الهدایة من الاجتیان

AL HIDÂYATU MIN AL I'TIQÂD.

A commentary on Bad' Al Amâlî , a versified treatise on thicology, composed in A.H. 569 by 'Alî bñ 'Usmân For a copy of this treatise see Hand-list No 2564/1

By Muhammad bñ Abî Bakr Al Râzî a Hanafi scholar of the 8th century A.H. Some one has noted on the title-page, as well as at the beginning of the work, that Abû'l Qâsim bñ Hasan Al Bakrî is the author of the present commentary This,

however we cannot accept as the beginning of our commentary entirely differs from the beginning of Abu'l Qasim's commentary as quoted in Lied No 2004. On the other hand it agrees verbatim with the beginning of Ar Razi's commentary as quoted in Br Mus Suppl No 177 which leaves no room for doubt that Ar Razi and not Abu'l Qasim is the author of the present commentary.

Beginning —

الحمد لله الملك المحمود المدورة من التهاب ، الحدود
سمحة هداة من الاعاد لكنه دعوة من العدد الع

For other copies of the present commentary see Cairo vol II p 60 Berlin Nos 2409 10 Br Mus Suppl No 177

Written in fur Naskh Dated A H 1284

A note at the end tells us that the present copy is a transcription of a copy dated A H 1090

Scribe احمد بن محمد البرار

No 514

fol 24 lines 19 size 10 x 6½ 7½ x 3½

شرح فصيدة دار الامالي

SHARHU QASIDATI BAD' AL AMALI

(Also designated Daw Al Amali)

Another commentary on Bid' Al Amali mentioned in No 513 above

By Mulli Ali bin Sultan Muhammad Al Qari (d. A H 1014 = A D 1605 see Lab Cat vol v part 1 No 237) He composed the present commentary in A H 1010 after completing his commentary on Al Fiqh Al Albar see No 488 above

Beginning —

الحمد لله الذي وحى وحد داده سهل الملتحى الى

رحمه ربه العارى على من سلطان محمد الله اى الحج *

For other copies of the present commentary see Berlin Nos 2415-18 Paris No 1251 Br Mus Suppl No 861 Rampur Lib No 225

Written in Nasta'liq Not dated apparently 12th century A H

No. 515.

foll 86, lines 17 size $8\frac{1}{2} \times 6$, $6\frac{1}{2} \times 4$

حاشية التعسیر على قصيدة دعاء الامالي

HÂSHIYAT' AT' TAQSIR : ALÂ QASÎ-DAT'I BAD' AL AMÂLI.

A rare gloss on the same Bad' Al Amali noticed above (Nos 513-514)

By Muhammad Zain bin Zain Al Abidin bin Idris Al Mâlikî دریس العادین بن زین العابدین بن زین المالکی, a Mâlikî scholar. No mention of him or of the century to which he belonged, is to be traced in the works of reference but on fol. 53^b he mentions Ibrâhîm Al Laqânî Al Mâlikî (*d. vii 1041 = A.D. 1631*) as his teacher (وال عارف بما لله سعدی ابراهيم المقابي المالي) from which we may conclude that he is a scholar of the 11th century A.H.

Beginning —

اللهم صل و سام على سيدنا محمد و آله و صحبه التحمد لله رب العالمين . و مفعول العدد العظيم محمد زین بن زین العادین بن دریس المالکی

Written in fair Naskh Dated A.H. 1200

No 516.

foll 21, lines 26, size $8\frac{1}{2} \times 5\frac{1}{2}$, $7 \times 3\frac{1}{2}$

شرح قصيدة دعاء الامالي

SHARHU QASIDATI BAD' AL AMÂLI.

A commentary on the same Bad' Al Amali, devoted chiefly to a theological and philological explanation of the text

By Muhammad bin Muhammad بن محمد الرفاعي (الرفاعي) commonly called Al Rafi'i. The works of reference do not enable us to trace any account of the commentator, but the fact that he quotes many authors, the latest of whom are scholars of the 11th century A.H., and that in the colophon which runs thus — تم شرح قصيدة دعاء الامالي في يوم الاربعاء في ۲۰ جمادى الاولى ۱۱۴۳ he tells us that the

present commentary was completed in A.H. 1143 give us reason to hold that he was a scholar of the 12th century A.H. The frequent corrections and alterations found in the present copy suggest that it is an autograph copy and the original draft of the author.

Beginning —

الحمد لله العظيم الذي حل من العذاب دل على عدمه العظيم
العذاب دل العبد !! اس انت الدفع محمد بن محمد
المعلم بالزبير اع *

Written in four Naskh Dated A.H. 1143

No 517

foli 60 lines 16 size 9×9 6×4

المعالم في اصول الدين

AL MA'ĀLIM FI USŪL AD DīN

A copy of the first of the five parts of Al Ma'alim expounding briefly how the main points of theology are supported by logical and philosophical principles and reasoning. Below each point are given the appropriate principles and reasoning. Al Ma'alim is a work which contains an exposition of the logical and philosophical principles and reasoning relating to the following five branches of Islamic learning viz Theology, Jurisprudence Muhammadan Law, Polemics and Dialectics divided into five Naw (parts). Each Naw has a separate beginning and is regarded as an independent composition being designated separately thus —

- (i) Al Ma'alim fi usul Ad Din (ii) Al Ma'alim fi usul Al Fiqh
- (iii) Al Ma'alim fi Al Fiqh (iv) Al Ma'alim fi Adab an Naizt wa Al Jadil
- (v) Al Ma'alim fi Al Khilafiyat

The present part of Al Ma'alim is divided into the following 10 chapters and each chapter is sub divided into certain Ma'alim

I	foli 1-4
II	foli 4'-9
III	foli 9'-1
IV	foli 16-23
V	foli 24-29

الأول في المناصب المتعلقة بالنظر
الثاني في أحكام المعلومات
الثالث في أدباء العلم للصاغ
الرابع في صنعة العلم والقدرة
الخامس في بعض الكلام في الصاغ

VI	fol 29 ^b -34	السادس في العبر و القدر
VII	fol 35-42	السابع في المذلة
VIII	fol 43-47	الثامن في النقوص الباطئة
IX	fol 48-54 ^a	الحادي عشر في حال القدمة
X	fol 54 ^b -60	العاشر في الأمارة

Author Fakhraddin Abû 'Abdallâh Muhiîmad bñ Umai Al Khatîb al Râzî ابو عبد الله محمد بن عمر الخطاب الراري A most prominent seholai and philosopher, and the leading Sunnî authoi of his age belonging to the Shâfi'i school, he composed a number of works on different subjects, both in Arabic and Persian. Most of these works are on scientific branches, such as philosophy, theology, logic, astronomy and astrology. His compositions are looked upon as the standard authorities on the subjects referred to above. He is also the authoi of the well-known theological commentaries on the Qur'ân known as *At Tafsîr al Kabîr* (printed in Cairo in 8 volumes), see Hand-list, Nos 329-39. Some works of his on jurisprudence are also noticed. He was born in A H 543 = A D 1049, and flourished during the reign of Sultân 'Alâaddin (A H 596-617 = A D 1199-1220), the last king of the Khwârazm Shâhi dynasty, for whom he specially composed *Hadâiq al Anwâr*, a work in Persian, being an encyclopædia of the sciences, containing a description of 60 branches of learning (for a copy of the same see Buhâî Lib Cat., vol 1, No 216). The authoi took an active part in supporting Sunnî doctrines, and opposed the doctrines of Shî'a and other sects. Bâqî Dâmâd, a Shî'a scholar, in his work, *An Nibrâs*, fol 6 (see No 627 below) shows bitter prejudice against the author and calls him امام المركبین (the leader of the followers of the people into doubt), and refers to him in most opprobrious language, as appears from the following —

أرأيَهُ ، الْذِي حَكَى عَنْ إِمَامِ الْمَرْكَبَيْنِ مَا أَحْكَاهُ فَصَّ اللَّهُ فَاهْ وَفَلَ
سَدَهْ ، لَسَدَهْ وَرَمَحَ فَلَهْ وَاحْرَاهْ مَا مَعَالَهِ الْمَحْكَمَهْ وَأَكْفَرَهْ *

Fakhraddin ar Râzî died in Harrât A H 606 = A D 1209. See *Mi-râ'ât al Janâن*, fol 376, *Subki*, vol vi, fol 145, *Mujmal Fasihi*, fol 176, Brock, vol 1, p 506, where 32 Arabic works of the author are enumerated.

Beginning

الحمد لله حالى الصلاح و حالى الا رواح الح*

A copy of the present *Ma'âlim* is mentioned in Cairo vol. II, p 55

The colophon runs thus —

* كِتَابُ الْمَعَالِمِ فِي الْكِلَامِ

Written in Nasta'liq Dated A.H. 1095

Scribe عبد العزىز مكارم

No 518

fol. 301 lines 23 size 6 x 4½ 4½ x 3½

المفصل شرح المفصل

AL MUFASSAL SHARH AL MUHASSAL

An old and very valuable copy of a commentary on Muhsassal a work by Fakhraddin ar Razi (see No 517 above) expounding the principal theological dogmas and theories and supporting the same by reference to the views of ancient philosophers and the philosophers of Islam. For a copy of Muhsassal see Escur No 605

بِنْ نَاجِمَادِينِ أَبْنِ عَمَّارِ الْقَازْوِينِيِّ الْكِتَابِيِّ سَرَانِ عَمَّارِ الرَّازِيِّ commonly called سَرَانِ الرَّازِيِّ He is known for his special merits in philosophy logic and theology. Besides the present and other commentaries the author composed five original works which are enumerated in Brock vol 1 p 466 of which the following two works viz Ali Shamsiyah on logic and Hikmat al Ain on physics and metaphysics have been highly appreciated and a number of commentaries composed on them

The present commentator died in A.H. 675 = A.D. 1276. See Brock loc cit Tarih-i Guzida p 845 Habib as Siyar vol III part 1 p 61

Beginning —

الحمد لله الذي افاض بحوردة العام وحود الحمامي و انسا عبد الله

* الْأَمَمَةُ أَدْوَاعُ الْعَدَلِ الْعَالِمِ

The commentator in his preface tells us that he composed the present commentary at the request of one Qadi Muhiaddin Abu'l Hasan bin Izzaddin bin Abdalhamid al Qazwini. For other copies of the commentary see Leid No 1572 Brill No 565 Paris No 1254. A few folios at the end are wanting in the present copy.

Written in fair Naskh. Though the copy is not dated yet the paper and writing suggest that it was written in the 8th century A.H.

A seal found on the title page as well as on several folios of the MS running thus — من كتب حرمه سلطان سراج ما tells us that the

present MS belonged to the Royal Library of Sultân Shâh Rukh (A H 807-850 = A D 1404-1447) of the Timurid dynasty. Another seal tells us that the MS was bequeathed to a Madrasah in Persia, known as the Sultâniyah A'zamîyah, founded by the above-mentioned Shâh Rukh.

No 519

foll 30, lines 15, size $9\frac{1}{4} \times 5 \quad 5\frac{1}{2} \times 3$

اعلام الهدى و عقيدة ارواد ، التقى

I'LÂM AL HUDÂ WA 'AQÎDATU ARBÂB AT' TUQÂ.

A manual of Islâmic dogmas, dealing with the fundamental articles of the Muhammadan faith composed in Mecca, divided into 10 chapters

Author Shihâbaddin 'Umai bin Muhammad as Suhrawardî، سهاب الدين عمر بن محمد السهروردي of his time. The author was the nephew of Abû an Najîb as Suhrawardî (d. A H 563 = A D 1168), founder of the Suhrawardiyyah order. He was born in Suhraward, A H 539 where he was brought up, and received his early education. Afterwards, he left his native place for Bagdâd, where he completed his studies, and received spiritual training from his uncle and from Shaikh 'Abdal Qâdîn al Jilî (d. A H 561 = A D 1166). Shortly after, his reputation for learning and devoutness spread far and wide. He composed works on Sûfism, theology, and some other branches of Muhammadan literature, of which 'Awârif al Ma ârif, a work on Sufism, is recognised as the best standard work on the subject. He died in A H 632 = A D 1234, leaving behind him a large number of pupils and disciples. For his life and works see Ikhtiyâr al Rafiq, fol 80, Isnawî, fol 252, Mirât al Janâ, fol 396, Brock, vol II, p 440.

Beginning —

* الحمد لله الذي روع نبأه العمد عن صائر أهل الوداد ارج

For other copies of the work see Berlin, No 1742, Cairo, vol VII, p 554.

Written in good Naskh Dated A H 1093

No 520

fol 220 lines 15 size $7\frac{1}{2} \times 4\frac{1}{2}$ $4\frac{1}{2} \times 3\frac{1}{2}$

شرح طالع الادوار

SHARHU TAWĀLI' AL ANWĀR

A very old copy of a commentary on Tawali a theological work on metaphysics by Baidawi (*d* A.H. 68 = A.D. 1286) See for a copy of the text Berlin No 1772

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
By Ubaidullah bin Muhammad al Farani a well known Shafi'i scholar and Qadi of Fâris who composed several works on theology and jurisprudence. He spent the latter portion of his life in the study of tradition and composed a commentary on *Masâbih* a well known work on Hadîq. See for a copy of this work Lib Cat vol 1 part II No 344. He died in A.H. 743 = A.D. 1342. See *Ad Durar al Kamâliyyah* vol II fol 624 Brock vol II p 198. *Habib as Sayr* vol III part I p 131. The commentator dedicated the present composition to the Minister Mubârik Shah who was killed in A.H. 711 (see *Ad Durar* vol II fol 176) from which we may conclude that the present commentary was composed before A.H. 711.

Beginning —

أَحَمَدَ اللَّهُ حَمْدًا لِّمَا يَعْلَمُ مِنْ أَدْبَارِ عَالَمٍ
أَنْ أَنْهُ أَنْ يَعْلَمَ مَا يَعْلَمُ مَنْ يَعْلَمُ مَا يَعْلَمُ
يَلِيهِ كُلُّ بَرَىءٍ أَوْلَى الْجَمِيعِ •

Quotation from the text is introduced by the word *يَالِ* and the commentary by the word *أَوْلَى*

For other copies of the commentary see Berlin Nos 177, 76 Bodl. No 146 E cur No 1161

Written in good Nas'îh Dated A.H. 772

Scribe احمد بن محمد الاسرياني

No. 521

foll 154, lines 27, size $10\frac{1}{2} \times 7\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

مطالع الانظار

MA'TÂLI' AL ANZÂR.

A very old copy of a detailed commentary on Tawâlî (for which see preceding notice) dedicated to Amîr Qausûn (d A.H. 742 = A.D. 1342) who was raised to the rank of Viceroy by Nasîraddîn Muhammâd (A.H. 698-708 = A.D. 1298-1308), one of the kings of the Bahr Mamûlûk dynasty

By Shamsaddîn Mahmûd bñ Abdâriahmân al Isfahânî سمس الشهاده الدين محمود بن عبد الرحمن الاصفهاني a scholar known for his special merits in theology, philology and logic. He was born in Isfahân A.H. 674, where he completed his studies under his father and many others. In A.H. 724 he left Isfahân for Mecca on a pilgrimage. In the beginning of A.H. 725 he started for Damascus where he worked for some time as a professor of the Rawâhiyyah Madrasah and composed certain works. Shortly after the above-mentioned Amîr Qausûn called the author to Egypt, where a special institution was opened for him by the Amîr. The present commentator spent the rest of his life in this institution, delivering lectures and composing works. In A.H. 749 = A.D. 1348 he was attacked by plague, and died. See, for his life and works, Ad Durâl al Kâminah, vol. II, fol. 578, Br. Mus. Suppl. No. 186, Broek vol. II p. 110

Beginning

الحمد لله الذي توحد بمحبته الوجود و دوام النعاء . . و سعاده
 مطالع الانوار . . فالحمد لمن وحده . . وحودة . . اقول صحن هذه
 الخطبة بمسائل الدين سمعتم مطالع . . الدين الح

For other copies of the present commentary see Berlin, Nos. 1777-85 Goth., No. 645, Br. Mus. Suppl., No. 186, Râmpûr Library, Nos. 299-302

The present copy is not dated, but a note on the title-page tells us that it was written in A.H. 740, nine years before the author's death

A lithographed copy of the commentary, dated A.H. 1305, is noticed in the Râmpûr Library, No. 298

Written in good Naskh

Beginning

الحمد لله الذي لا إله إلا هو الذي أعدكم لاتأخذكم سعاده ولا دوم ...
 أما بعد وبغول المفترى إلى الله العذى معين بن حسن بن محمد التبوى
 مدة ووائد متعلقة بالسرج المشهور طوابع الأدطر ودكوس معتنها وبما
 سله ، من الرسائل مما استهدفت من اعظم العلماء و التعظى ، من كتبه ،
 القدماء ... ظهرلى بالفكتور ... فاريد ان احمدوا . . ليكون تذكرة
 للأحوال والقواعد المديدة التي علمها على هذا السرج سعادها و سند السر
 . . . استاد حماهدر العلماء المتداهرين ، سلطان اعظم المتأخرين سريه .

* السجى والدين الح

Written in fair Naskh. Not dated, apparently 11th century
A.H.

No 524

fol 321 , lines 23 , size 9×5 , 6×3 .

The Same.

Another copy of the preceding gloss.

Written in good Naskh. Not dated apparently 11th century

A.H.

No 525.

fol 119 , lines 25 , size $7 \times 4\frac{1}{2}$ $5\frac{1}{2} \times 3$

(حاشة مطالع الانظار)

HÂSHIYATU MÂTÂLI' AL ANZÂR.

A very rare annotation on Mahmûd al Isfahân's commentary (Nos 521-22 above) The notes on the preface and on the Muqad-dimah, which should be contained in the annotation, are wanting in the present copy Otherwise it is a complete annotation, beginning with the first main division of the work, corresponding with fol 19^b of No 521 The title of the present annotation does not appear either at the beginning or at the end

On the contrary a misleading note on the title page¹ tells us that the present work is a gloss on Shuhut Manapah (N. 3 below) whereas a careful examination of the content shows that it is a gloss on the commentary No. 21. The writer of the gloss does not mention his name either at the beginning or end of the work. But on fol. 92 he mentions his name incidentally as Mahmu'd b. al-Pikhtah who appears from the following :-

شِعْلُ اَسْمَاعِيلَ بْنِ مُحَمَّدِ الْمَهْمُودِيِّ بْنِ الْمُكْتَبِ
وَدَادِ الْمَهْمُودِيِّ اَلِيِّ بْنِ اَصَادُورِ الْمَهْمُودِيِّ مَالِيِّ سَعْدِ
مَهْمُودِيِّ وَدَادِ الْمَهْمُودِيِّ اَلِيِّ بْنِ اَصَادُورِ الْمَهْمُودِيِّ مَالِيِّ سَعْدِ
حَسِينِ بْنِ مَهْمُودِيِّ اَلِيِّ بْنِ اَصَادُورِ الْمَهْمُودِيِّ مَالِيِّ سَعْدِ
سَعْدِ مَهْمُودِيِّ اَلِيِّ بْنِ اَصَادُورِ الْمَهْمُودِيِّ مَالِيِّ سَعْدِ

By Mahmu'd b. al-Nimr al-Shuhuti (al-Pikhtah) (see N. 2 above) no account of the author or the date of his death or the century to which he belonged are given. That he was a scholar of the 10th century we appear however from the following fact that in fol. 90 he quotes Tumi (see N. 7 above) by al-Fazl listed in the gloss (see Handlist N. 140) in Al-Fazl's Kitab al-Dawaniyah by Tumi (d. c. 985 A.D. 1442) to the Emperor Hui-ti (A.D. 997-1027) in 1003 A.D. and that he refers to him in the said gloss with the word سُرْهَدْ (Surhad), a term which is always used of the dead.

Beginning -

اَوْ (اَمْتَدَ) اَلِكَبَ الْأَلِيِّ بْنِ اَصَادُورِ الْمَهْمُودِيِّ
مَهْمُودِيِّ اَلِيِّ بْنِ اَصَادُورِ الْمَهْمُودِيِّ وَدَادِ الْمَهْمُودِيِّ اَلِيِّ بْنِ اَصَادُورِ
مَهْمُودِيِّ اَلِيِّ بْنِ اَصَادُورِ الْمَهْمُودِيِّ اَلِيِّ بْنِ اَصَادُورِ الْمَهْمُودِيِّ
اَلِيِّ بْنِ اَصَادُورِ الْمَهْمُودِيِّ اَلِيِّ بْنِ اَصَادُورِ الْمَهْمُودِيِّ اَلِيِّ بْنِ اَصَادُورِ
الْمَهْمُودِيِّ اَلِيِّ بْنِ اَصَادُورِ الْمَهْمُودِيِّ اَلِيِّ بْنِ اَصَادُورِ الْمَهْمُودِيِّ

Written in fair Na'taq. Not dated apparently 10th century
VII

¹ On the strength of the note the present MS has been correctly described in Handlist N. 4 1160 purv. the name of the author given therein being erased subsequently.

No. 526.

foll 73, lines 5, size $7\frac{1}{2} \times 5\frac{1}{2}$, $3\frac{1}{2} \times 2\frac{1}{4}$

بِهِدْنَةِ الْعَوَائِدِ

'UMDA'T AL 'AQĀ'ID.

(Also designated Al 'Aqīdat Al Hāfiẓiyah)

A treatise on theology, expounding Sunnī dogmas, with a refutation of the doctrines of the Shī'a and other sects. The present work was edited by W Cueton and published in London, A.D. 1843, under the title of 'Umdat u 'Aqīdat i Ahl as Sunnah or "Pillars of the Creed of the Sunnites"

Author Hāfiẓaddīn Abū'l Barakāt 'Abdallāh b. Ahmad b. Mahmūd an Nasafī حافظ الدين ابو البركات عبد الله بن احمد بن محمود النسفي a well-known scholar of the Hanaffī School, who composed several works on the Qur'ānic branches, jurisprudence and theology. He died in A.H. 710 = A.D. 1310, see Brock, vol. II, p. 196. 'Alī Qālī in his Tabaqāt, fol. 128^b, gives the date of the author's death as A.H. 701, but A.H. 710 is a date supported by several authors.

Beginning

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين
 مل الصدر حافظ الملة والدين ابو البرکات عبد الله بن احمد بن محمود
 النسفي هذا المختصر عمدة عبادة اهل السنة و الجماعة الحج *

For other copies of the work see Berlin, Nos 1988-90, Leid., No 217, Br Mus., No 1485, India Office, Nos 434 36

Written in good Naskh Dated A.H. 981

No 527

fol 8v lines 29 size 10x7½ 7x5

الابعاد في شرح عمدۃ العوائی

AL INTIQĀD FI SHARH I'UMDAT AL
'AQĀ'ID

A rare and detailed commentary on the preceding work dedicated to one Qadi Abdalmu'min

احمد بن اعوب بن دانشیماند الحنفی
By Ahmad bin 'Abd bin Danishmand al Hanafi دانشیماند
No account of the commentator is found in the works of reference with the sole exception of Haj Khal who in vol II p 39 tells us that he was a scholar of the 8th century A.H. This is supported by the fact that the commentator quotes several authors the latest of whom is Taftazani (d. A.H. 791 = A.D. 1389) whom he mentions on fol 47^a thus —

وذكر البخاری في شرح المعامدة ان || امر حارن للعواد الح

Beginning —

الحمد لله رب وحودة بالغراهن الطعنة وبحروف وحودة بالتحجج
السلطنة و بعد عدد صفح حاط العن علم معدمة اردت
ان اشرح لها سرحا اينا ، ، ، كتاب الابعاد في شرح عمدۃ
الابعاد الح

Written in fair Naskh Not dated apparently 10th century
A.H.

The MS was for some time in the possession of one Khalil Muhammad the Imam of Jami Umawi of Damascus as appears from the following note —

الحمد لله من كتب الفخر حليل موسى امام الجامع السريفي

* العمروي

No 528

foll 207, lines 43, size $11\frac{1}{2} \times 8\frac{1}{2}$, $9 \times 6\frac{1}{2}$

كتاب الرد على الراصي

KITÂB AR RADD 'ALÂ AR RÂFIDI.

(Also designated Minhâj as Sunnah, see Hâj Khal vol II, p 353)

An old and valuable copy of a refutation of Minhâj al Karâmah (also designated Minhâj al Istiqâmah, see Hâj Khal, p 353), a work which deals mainly with the Imâmat question and some other Shî'a doctrines, by Hillî (d A.H. 726 = A.D. 1325, see No 594 below) For a copy of Minhâj al Karâmah see India Office, No 471/3

ابو العباس ابو عبد الله عزیز بن عبد الحليم، عدو الحلة، commonly called Ibn Taimiyah (d A.H. 728 = A.D. 1327, see Lib Cat vol V, part II No 462/1)

Beginning

الحمد لله الذي نعم ، المدين مدرسین و مدرسين . (ا) بعد ود
احصر الى طائفة من اهل السنة والجماعة كتابا صعبه بعض شروح
الرأسمه فى عصرنا ... وهذا الكتاب . سمي كتابه مدحاج الكرامه وفى
معرفة الامامة " *

Ibn Taimiyah as Sunî and Hillî as Shî'a were contemporaries, and prominent scholars, known for their bitter prejudice against each other. Ibn Taimiyah refers to Hillî in the preface as عص شروح الراصي (one of the Râfidîs of his age). Each of the points dealt with by Hillî is fully criticised and refuted by Ibn Taimiyah, who deals at length with the objections to the Shî'a theory regarding the Gaibah of the 12th Imâmi (see, for this theory, No 591 below), and totally rejects the same on the basis of the Qur'ân and Hadîs and for other reasons. It is said that the Shî'a authors of his age, as well as of succeeding times, were unable to answer the present work. The work was printed in Cairo, A.H. 1340

The colophon runs thus

تم الكتاب ... فرغ من دسته ... سلة احدى عشرة و سبعمائة
يوبه ، دن عمر العطاب الحج *

Written in good Naskh Dated A.H. 811

Scribe و سف بن عمر العطاب There are two important notes one on the title page written in gold which runs thus —

رسام الحرارة العافية السالمية المأمة الاعظمية
الصلاحية الرسولية المسائية حمد الله ملك ملوك صورة امن *

The other at the end runs thus —

والملك رسماً الحرارة العافية السالمية المأمة الاعظمية
الصلاحية المسائية حمد الله ملك ملوك صورة امن *

Both these notes give us to understand that the present copy was transcribed for the Royal Library of Nasir Ahmed (A.H. 803-829 = A.D. 1400-1426) one of the kings of the Risuliid dynasty.

From certain other notes at the end it appears that the MS was for some time in the Library of Amir San'a (see for a brief account of Amir's Library, Iib Cat vol v part ii No 305)

No 529

fol 20 lines 20 size $9\frac{1}{2} \times 6\frac{1}{2}$ 7×4

سرح الايمان في الاسلام

SHARH AL 'IMĀN WA AL ISLĀM

A treatise explaining the true meaning of the words Iman and Islam and pointing out the differences in the technical sense of the two words. The author quotes in support of his views the Quran Hadis and the opinion of reliable authorities.

A note on the title page tells us that the treatise is by Ibn Taimiyah see No 528 above but no mention of this treatise is found in my list of the author's compositions contained in the books of reference. A treatise with the same title by Muhammad bin Sulaiman az Zubari (d. A.H. 317 = A.D. 929) is mentioned in Munich No 893 (see Brocl vol 1 p 180) but this is obviously a much earlier work since the present treatise contains quotations from authors of the 6th century A.H. See fol 10^b where Sharh al Madhab by Qadi Abu Ya'la (d. A.H. 560 = A.D. 1164 see Ibn Rajab vol 1 fol 163) is quoted thus حکای عہم العاصی او علی دی سرح المدح ها Hence in the absence of any strong evidence to the contrary we may accept the statement contained in the note referred to above.

Beginning

الحمد لله ستعده وستعمره اعلم ان [الإيمان و الاسلام يتحدة] عد بما الدين كلها و قد كفر الكلام في حججه الادمان و الاسلام و دفاعهم و اصطدامهم و قد صدر في ذلك محدثات . . . بقوله ود فرق الدين صلى الله عليه و سلم في حدبه ، خبرائيل . . . بين مسمى اليمان الاسلام و الاحسان

* ح

Written in good Naskh Not dated , apparently 10th century
A H

No 530

foil 73 lines 25 , size $9\frac{1}{2} \times 6$, $7\frac{1}{2} \times 4$

كما ، العلو

KIT'ÂB AL 'ULÛW.

A work treating of the exaltation of God on his heavenly throne (مسألة علو الله) , a doctrine based on verses of the Qur'an and on Hadîs , an important and much disputed point of theology The author supports the views of orthodox Muhammadans on the subject , and quotes the opinions and statements of reliable authorities from the second century down to his own time

Author Shamsaddîn Abû 'Abdallâh Muhammad bñ Ahmad Ad Dahabî ابو عبد الله محمد بن ابي الدھبی one of the prominent scholars of the 8th century A H , who died in A H 748 = A D 1348 See Lib Cat , vol v part ii No 462 7

Beginning —

الحمد لله العلي العظيم رب العرش العظيم على عجائبه السائرة
الظاهرة و الباطنة الح * ح

The present work , according to the author's statement in the preface , is a continuation of his own treatise on the subject composed in A H 691

A copy of the work is mentioned in Berlin No 2313

Written in fair Naskh Not dated , apparently 11th century

No 531

foll 9 lines 18 size $6\frac{1}{2} \times 5$ $4\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another but incomplete copy of the preceding work described on the title page as the 3rd part of that work thus —

الحمد لله رب العالمين لمن نعم به من عباده
سليمان بن عبد الله بن عبد الرحمن

The present copy (which correspond with foll 51-67^b of No 30) is most probably 300 year older than the latter. It begins abruptly thus —

وَلِلّٰهِ الْحُكْمُ هُدًى لِّرَسُولِهِ ابْنِ الْمَّاْءِدِ سَلَامٌ
سَلَامٌ هُدًى حَمْدٌ هُدًى السَّمْوَاتِ ابْنِهِ

The present 3rd part ends thus —

وَلِلّٰهِ الْحُكْمُ هُدًى نَّاصِيَةٌ عَنْ عَدَدِ الْأَنْجَوْنِ مُحَمَّدُ ابْنُ الْمَسِيْحِ

Written in fair Naskh. Though the copy is not dated yet the paper and writing suggest that it was written in the 8th century A.D.

— — —

No 532

foll 149 lines 21 size $8\frac{1}{2} \times 6$ $7\frac{1}{2} \times 3\frac{1}{2}$

الكافر السادس في إنصاف العروفة والمحنة

**AL KÂFIYATU ASH SHÂFIYAH FI
INTISÂR AL FIRQAT AN
NÂJIYAH**

A versified theological work containing an exposition of the doctrines of orthodox Muhammadans and refuting the doctrines of other sects. It consists of 5 828 couplets each of which ends with the letter ن. Hence the work is known as Qasida i Numiyah. Haj Iqbal vol II p 127 wrongly designates it Qasidatu Imaniyah.

Author Abu Abdallah Muhammad bin Abi Bakr bin Ayyub al Qasimî (d. 751 = A.D. 1350 see Lab Cat vol V part II No 323)

The preface begins thus —

سَمِعَ اللَّهُ سَمْدَنْ وَبُرْيَةَ حَمْعَ مَهْلُوْتَهُ وَأُورُكَ لَهُ مَعْدُوْتَهُ حَمْعَ
مَصْدُوْعَاتَهُ الشَّرِفَ •

After the preface the work begins with the following verse —

إِذَا أَرَدْتَ مَسْأَعَ الْطَّقْ، اتَّقْ، وَمَا اتَّقَانَ الدَّنَسُ بِي الْمَرْآنَ
مَدْلُوكُ هُنَّ إِلَاعَانَ قَادَ عَلَيْهِ لَهُ هَمَّا لَهُ رَكْزَانَ لَهُ رَكْزَانَ لَهُ رَكْزَانَ

The work comprises several Fasls in addition to a detailed Muqaddimah (introduction) and a Khâtimah (epilogue). The Muqaddimah includes a short historical introduction to the subject, while the Khâtimah contains a description of Paradise, and a statement of those necessary acts which qualify men to enjoy eternal life therein. Nearly all the important points of theology are dealt with in verse in the several Fasls.

Only one other MS copy of the work is noticed viz. in Berlin, No 2092 but the work was printed in Cairo A.H. 1338

Written in San Naskh Dated A.H. 1190

No. 533.

foll 113 lines 27 size $12 \times 8\frac{1}{2}$, $9 \times 4\frac{1}{2}$

The Same

Another copy of the preceding work Written in bold Naskh
Dated A.H. 1243

No. 534

foll 167, lines 19, size $10 \times 7\frac{1}{2}$ $8 \times 5\frac{1}{2}$

حَادِي الْأَرْوَاحِ إِلَى بَلَادِ الْأَمْرَاحِ

HÂDÎ AL ARWÂH ILÂ BILÂD
AL AFRÂH.

The work contains a description of Paradise and of the blessings of God enjoyed therein with a refutation of the attacks directed against orthodox Muhammadans on this subject by the Mu'tazilî and Jahamî sects. The author supports the views of the orthodox school, quoting verses from the Qur'ân, Hadîs, and the opinions of reliable

authorities Biographers of the author say that no one prior to him had ever composed such a useful work on the subject

Author Abū Abdallāh Muḥammad b. Abī Bakr b. Ayyub al-Qāiyūnī ^{ابن عبّاد الله محمد بن أبي بكر بن أبي القاسم} (d. A.H. 751 = A.D. 1350 see No. 532 above)

Beginning —

الحمد لله الذي جعل حجاب الفردوس عذبة درلا
ر بعد بدرا
كتاب الحمد في حمامة دعوة وهو المحرر سلوة ^{١٤} ن
إلى راك العادس حاوية سمعنة حاتى لا إلح على بلاد الأواح العج ^{*}

For other copies of the work see Berlin No. 8798 Paris No. 1387 Leid. No. 2023 Cairo vol. II p. 133. The work was printed in Cairo in A.H. 1340 along with Ila'm al-Muqni in

Written in good *Naskhah* not dated apparently 8th century A.H. fol. 2-12 and fol. 159-160 (which are dated A.H. 1292) are supplied in a later hand

No. 535

fol. 311 lines 33 size 10¹ × 7¹ 7¹ × 4¹

شرح المواقف

SHARH AL MAWĀQIF

A well known commentary on *Mawaqif* a famous treatise on the scholastic theology divided into 8 *Mawaqif* by Qadi Adud (d. A.H. 706 = A.D. 1306)

By Abū Muḥammad علي بن محمد commonly called As Sayyid Ash-Sharif Al-Jurjānī (السد الشافعي الجرجاني d. A.H. 816 = A.D. 1413 see Lib. Cat. vol. 1 part II No. 356)

The present copy as well as the succeeding MS which is another copy of the same begins without preface thus —

من خطبه كتابة الآباء إلى ملوك العالم العج ^{*}

The preface of the commentary as given in the India Office copy (No. 438) begins as follows —

سجحان من رسالات سيدنا عبد الله العج ^{*}

In this preface it is stated that Sayyid completed the present commentary in A.H. 708 and that he dedicated it to Sultan Giaṣṣād-din the grandson of Timur who was dethroned in A.H. 809

The great excellence and usefulness of the present commentary account for its universal popularity among scholars who ever since the commentator's own day have continued to write glosses and annotations upon it

For other copies of the commentary see India Office, Nos 438-45, Berlin, Nos 1801-02 Leid, No 1548, Paris, Nos 2393-94, Cairo vol II, p 29

Written in beautiful Naskh, within gold-ruled borders Has a frontispiece Not dated, apparently 9th century A.H.

No. 536.

foll 342, lines 27, size $9\frac{1}{2} \times 7\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{2}$

The Same

Another copy of the same

Written in fair Naskh Dated A.H. 986

No 537

foll 319, lines 24, size $6\frac{1}{2} \times 5\frac{1}{2}$, 7×4

حاشیة الكلبی على سرچ المواقف ،

HÂSHIYAT AL CHALABI 'ALÂ SHARH
AL MAWÂQIF.

A well-known gloss on Shâh al Mawaqif (see No 536 above)

By Hasan bin Muhammad Shâh al Fanâ'î العلّام فاناعی, commonly called Al Chalabi , a famous author and scholar, known for his special merits in the Qu'ânic branches, jurisprudence and theology The author, after completing his studies, was appointed teacher in a Madrasah in Adrianople where he composed a gloss on Talwîh (see Hand-list, No 704) A few years later he visited Cairo, where he attended the lectures of a certain professor, specially known for his lectures on philology, and on his return from Cairo he was appointed professor in the Iznîq Madrasah of Constantinople He was born in A.H. 840, and died in A.H. 886=A.D. 1481 For his life and other works see Brock, vol II, p 229, Hadâ'iq al Hanafiyah, p 338

Beginning —

الحمد لله الذي دواه الادم في كربلاء داده بحرب الارهام
في عز و معانى الحج *

For other copies of the work see Berlin No 1107 Cairo vol n p 16

A printed copy of the gloss is noticed in the Asifiyah Library No 322

Written in fair Naskh Not dated apparently 10th century A.H.

— —

No 538

fol 338 lines 21 size 10×6 7×3½

العاشرة على سرح المواقف

AL HÂSHIYAT U 'ALÂ SHARH AL MÂWÂQIF

A very detailed gloss on Sharh Al Mawaqif (No 535 above) explaining the text from the theological and philological points of view By Abdalhalim As Siyâlikî (عبد الحليم السلاكى d. A.H. 1067 = AD 1656) See No 569 above

Beginning —

لله لك الحمد دواعي دعك نكاني مرد كنك اما بعد
بده دوائد دل داد علىها سلح المواقف سد دلة ورة العس
لها العرس سد الله الملعن بالذنب الحج *

Abdalhalim in the preface tells us that the present composition is with certain additions a collection of the notes which he made on a copy of Sharh Al Mawaqif studied under him by his son Abdallab commonly known as Al Labib himself the author of a gloss on Al Mutawwal (see Handlist No 2798)

One Muhammad Askari tells us in a note at the end that the present copy was compared in A.H. 1106 with a copy belonging to Abdalatif the grandson of Abdalhakim

Written in Nasta'liq Not dated but the above note suggests that it was written in or before A.H. 1106

No 539

foll 432, lines 21, size $10 \times 6\frac{1}{2}$ $7 \times 3\frac{1}{2}$

The Same

Another copy of the same Written in Nasta'liq Not dated,
apparently 11th century A H

No 540.

foll 193, lines 15, size $8\frac{1}{2} \times 4\frac{1}{2}$, $5 \times 2\frac{1}{2}$

الحاشية على الامور العامة

AL HÂSHIYAT 'ALÂ AL 'UMUR AL
'ÂMMAH.

A beautiful copy of a well-known gloss on the first part of the second chapter of Shâfi'i Mawâqif on fundamental principles (الامور العامة), an important branch of theology, of which Indian scholars of later times have been particularly fond. The large number of compositions by Indian scholars on the present subject, and their very numerous annotations on the present gloss, afford abundant evidence of their devotion to the subject. The present gloss was dedicated to Aurangzaib (A H 1069–1118 = A D 1659–1707).

By Mir Muhammad Zâhid bin Muhammad Aslam Al Haïawi عَمَرْ مُحَمَّد زَاهِدْ بْنْ مُحَمَّد أَسْلَمْ الْهَيْوَى, commonly known as Mîr Zâhid, the most prominent scholar of his age and a writer on theology, logic and some other branches of literature. He studied under his father and many others. His father held the rank of Yak Hazârî (commander of one thousand) in the reign of Shâh Jahân. Our author's literary attainments and merits were fully appreciated by Shâh Jahân (A H 1037–1069 = A D 1628–1659), who first appointed him Hisbah, Inspector of Weights and Measures in the Army, and then official news-writer to the Government in Kabul. After Shâh Jahân's death, the author was honoured by Aurangzaib, being given a respectable post in Kabul, where he settled permanently. He died in A H 1101 = A D 1689. See Subhat al Ma'jân, fol 156^a, Hadâ'iq al Hanîfiyah, p 428, Tâdkira i Ulmâ' Hind, p 188.

Beginning

سَمِدْكَ ، يَا مَنْ وَصَرَبْ مَنْ وَصَهْ ، كَهْلَهْ السَّهَهْ الْعَلَمَاءِ الْعَلَامَ . .
مَوَاهَهْ مَهَالَهْ يَحْتَصِ الْجَمَعَ اَهَ ، تَعْلَمَ اَنَّ الْمَتَادِرَ مَعَهُ اَنَّ الْامُورَ الْعَامَهَ اَهَ دَالَ
الْوَاحِدَ ، وَالْجَوَهَرُ وَالْعَرَصُ الْجَمَعَ *

The work was printed in the Alwi Press, Delhi A.D. 1879 and
in Lucknow A.H. 1263

For other copies of the work see Rampur Hand list Nos 90-92
Asifiyah Hand list No 34 India Office Nos 451-2

The present copy is written in beautiful Naskh within gold ruled borders. It has a frontispiece. The copy is not dated but a note dated A.H. 1102 on the title page suggests that it was written in or before that year.

A note followed by a seal on the title-page tells us that the MS was for some time in the possession of Da ud Khan Quraishi an officer of Panj Haziri in the reign of Aurangzib who was appointed Governor of Allahabad in A H 1080 = A D 1670 see Beale p 119 This note is followed by another dated A H 1102 written by Ibn Mihr Jan who tells us that he received the present copy from the above mentioned Da ud Khan

No. 541

fold 110 line 19 size 10 $\frac{1}{2}$ x 14 7 x 3

The Sun

Another copy of the preceding gloss beginning without preface thus —

وله مالا يخصني ادب علم ان المدارس منه ان الرسو العام

2

Written in Nasta liq Not dated apparently 12th century A.H.

No 542

full 67 lines 29 size 10½×5½ 7×3

The Same

Another copy of the same gloss beginning like the above copy without the preface

Written in Nasta liq Dated ۴ II ۱۱۴۱

No 543.

foll 71, lines 28, size 12×6 $10\frac{1}{2} \times 4\frac{1}{2}$

التحاسيد على حاشية مير زاهد

**AL HÂSHIYAT'U 'ALÂ ·HÂSHIYAT'I
MÎR ZÂHID.**

A very useful annotation of Mîr Zâhid's gloss (Nos 540–42 above), containing useful critical notes

By Qâdî Mubârak bin Muhammad Dâ'im al Fârûqî al Gupâmu'i ، واصى مبارك بن محمد دائم الغاروى الكورما مؤى Indian scholar of his age in theology and logic, and known for his controversies on logical points with Maulavî Hamdallâh (*d* A H 1160 = A.D. 1747) His commentary on Sullam (see Hand-list No 1982) is one of the standard books for higher studies in logic in India He was born in Gûpamu, a village in the Hardoi district of Oudh He died in A H 1162 = A.D. 1748 See *Tâdkira'i 'Ulamâi Hind*, p 174

Beginning, without preface, thus

وله ان المدار معه الح ليعال كما كان موضوع العلم هو المعلوم
او المروود المطلوب الح *

For other copies of the work see Rampûr printed list, Nos 71–72, India Office, No 453

The present copy (which is defective at the end) bears three Arddîdahs, without name, dated A H 1192, 1197, 1201, respectively

Written in Nasta'lîq Not dated, but most probably written in or before A H 1192

No 544.

foll 57, lines 20, size $10 \times 5\frac{1}{2}$, $8 \times 4\frac{1}{2}$

The Same

Another copy of the same, defective at the end, like the preceding copy.

Written in Nasta'lîq Not dated, apparently 12th century A H

No 545

foll 134 lines 17 size $9\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 4$

الحاشية على حاسد مير راهد

AL HÂSHIYATU 'ALÂ HÂSHIYATI
MÎR ZÂHID

In annotation containing detailed notes on Mir Zahid's gloss
(Nos 540-42 above)

By Maulavi Barkatullah مولوی برکت اللہ designated Barkat Ali in the Rampur Hand list No 74 an Indian scholar of the 12th century A.H. He dedicated tho present work to Amir al Umara Vajib ad Dawlah (d A.H. 1184 = A.D. 1770 see Beale p 290)

Beginning —

ما من حمدة اول موافق الكلام آخر العائد مولاه انس
يعلم ان العدد منه الحج انس حضر ان السائع اي سرورهم استعمل لخط
اولاً من ذي ١٢ - دلاب بالطبع الحج *

For another copy of tho present work see Rampur Hand list
No 74

Written in Nastaliq Not dated apparently 14th century A.H.

No 546

foll 151 lines 21 size $9\frac{1}{2} \times 6$ $7\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the same Written in Nastaliq Not dated
apparently 14th century A.H.

No. 547.

foll 160, lines 19, size $11\frac{1}{2} \times 7$, 8×4

الحاشية على حاشية مير زاهد

**AL ḤĀSHIYA'TU 'ALĀ ḤĀSHIYAT'I
MÎR ZÂHID.**

An annotation of Mîr Zâhid's gloss (No 540 above)

By Maulavî Zahûrallâh bîn Muhammad Walî bîn Gulâm Mustafâ مولوی ظہور اللہ بن محمد ولی بن عالم مصطفیٰ He was born in A H 1174, and studied under his father and his uncle, Mullâ Muhammad Hasan He is the author of some other glosses on different works, see Taḍkîra't 'Ulamâ' Hind, p 100 The date of his death is omitted by his biographers, but since we know of certain of his pupils who studied under him in the 13th century A H, we can place it in that century

Beginning

الحمد لله رب العالمين واللهم على رسولك محمد وآله واصحاته
اجمدين قال المدهو . اى مالا يختص الحعلم انه بد وفع في
تذكير معدى الامور العادمة عبارات مصطورة الخ *

The use, with reference to the author, of the word ساده (an invocation only used of a living person) in a note on the title-page, which runs thus حاسمه مولوی طور اللہ سلمہ at once suggests that the present copy was written in the author's lifetime

Written in Nasta'lîq Not dated, apparently 13th century, A H

No. 548.

foll 454, lines 18, size $8\frac{1}{4} \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$

الحاشية على حاشية مير زاهد

**AL ḤĀSHIYA'TU 'ALĀ ḤĀSHIYAT'I
MÎR ZÂHID.**

An annotation containing detailed notes on Mîr Zâhid's gloss (No 540 above), much appreciated in India, these notes being remarkable for their critical acumen

عبد العلى محمد بن نظام الدين commonly called Bahr al Ulum (بحر العلوم), known throughout India for his special merits in logic theology philosophy and jurisprudence and for his useful compositions in the Arabic and Persian languages on those subjects. He was born in Lucknow where he studied under his father and some others. He completed his studies at an early age being granted a sanad of competency by his father at the age of 17. He delivered lectures for some time in Lucknow but unfortunately some unhappy event forced him to leave that place for Shahjahanpur. However shortly after at the request of the Nawwab of Rampur he went there and was appointed Principal of the State Madrasah where he served for nearly 5 years. It is said that so great was the rush of students that the Nawwab being unwilling to meet the expense refused some admission. Bahr al Ulum in displeasure at this action of the Nawwab resigned his service. Meantime he was requested by Munshi Sadraddin to accept the post of Principal of the Buhar Madrasah in Bardawan (Bengal). This he did and worked there for some years. It was here that he composed a work in Persian on the events connected with the day of resurrection. See Buhar Lib Cat vol 1 No 132. From Buhar he went to Madras where he worked as a professor for some years and died in A.H. 1225 = A.D. 1810. This is the date given by the author of Hadaiq al Hanafiyah p 467 of the Rampur Hand list No 69 and of the Asfiyah Library No 376. On the other hand the author of the first volume of the Buhar Library Catalogue gives the date of his death as A.H. 1226 whereas the author of Tadhkirat al Ulama Hind p 123 and Dr Hidayat Husain in Buhar Lib Cat vol 11 p 163 say that he died in A.H. 1230. The date A.H. 1235 may safely be rejected however in view of the fact that Hafiz Gulam Muhammad in his work As-Sanlat al Abqariyah (see No 584 below) which was composed in A.H. 1227 mentions Bahr al Ulum as his teacher and uses the words مدرس الله الباري مسوان which are always used of a deceased person thus indicating that Bahr al Ulum was no longer alive in A.H. 1227. As regards the other dates given i.e. 1225 and 1226 A.H. we have no clue as to which should be preferred.

Beginning —

ل احل كلام هنائي باللسان اما بعد سبعل العدد الراحي

عبد العلى محمد ابو العباس ابن نظام الملة والدين الانصارى

ان الامور العامة من احل العلوم العالمة موله اى ملا يحيى الح

اعلم انه مدح ومحظى . ر الامور العامة عمار مصطفى عليه الح *

The author, in the preface, gives some description of Sharḥ al Mawāqif and of the gloss upon it by Mīr Zāhid

For other copies of the work see Rāmpūr, Nos 68-70, 'Āṣīfiyah, No 376

Written in Nasta'liq Not dated, apparently 13th century A.H.

Maulavī Sa'īd of Patna (see Lib. Cat., vol. v, part 1, No. 227) tells us, in an autograph note at the beginning, that the MS was for some time in his possession

No. 549.

fol. 216, lines 17, size $12\frac{1}{2} \times 8$, $8 \times 3\frac{1}{2}$

The Same

Another copy of the same, beginning without the preface, thus

فوله اي ما لا يختص بالج اعلم انه ود وع فى تفسير الامور العامة
* عبارات مصطربه الج

Written in Nasta'liq Not dated, apparently 14th century A.H.

No. 550.

fol. 120, lines 17, size 8×5 , $5\frac{1}{2} \times 2\frac{1}{2}$

شرح العقائد الصدريه

SHARḤU AL 'AQĀ'ID AL ADUDIYAH.

(Also known as 'Aqā'id u Mullā Jalāl)

A very popular commentary on 'Aqā'id Adudiyah, a treatise on the principles of faith written, from the Sunnī standpoint, by Qādī 'Adud (d. A.H. 756 = A.D. 1355) For a copy of this treatise see Br Mus Suppl., No 1206/3

By Jalāluddīn Muhammad bin As'ad Siddiqī Ad Dawwānī حلال الدين محمد بن اسد الصديقي الدواني, a distinguished philosopher of his age, known for his special merit in philosophy, logic, theology and jurisprudence He is commonly known as محقق دواني (the scholar of Dawwān) He was born in A.H. 830 in Dawwān, a district in Gāzārūn, where his father was a Qādī He worked as a professor of

the Madra'ah Aitam in Shiraz and then as a Qadi of the same place He is the author of a number of works most of them on the subjects referred to above In all 35 works of his are enumerated in Brock vol II p 217 The literary disputes between the author and Sadraddin Ash Shurazi (d AH 930=AD 1523) are not unknown to scholars See for the subject of one of these disputes No 603 below He died in AH 907=AD 1501 see Rieu Persian Cat vol II p 442^b Brock vol II p 217 Habib us Siyar vol III part IV p 111

Beginning —

ما من وعده لكتابي العقائد الاسلامية
و بعد بغيره لا يتحقق
الى ربه العدى مددني من اسد الصدقي الدواني ان العقائد العصبة
لم يدع فاعدة من اصول الدينية الح

Dawwani in the preface tells us that it is the first commentary to be written on the treatise but an earlier commentary by Muhammed ad Damagani is noted in Cairo vol II p 38 Cf Library Handlist No 2634/2

The present commentary which was composed in Marv AH 905 is the last composition of the author Though technically a commentary it is looked upon as an independent work on the subject Hence it is known as Aqa id Mulla Jalal has been introduced into the course of studies in theology in many Madrasahs and many scholars have written glosses and annotations on the same

The present work was printed in Constantinople AH 1232 Cairo AH 1296 Delhi AD 1879

For other copies of the work see Rampur Library Nos 202-6 Asifiyah Library Nos 21 127 373 Berlin No 1994 Leid No 2026 India Office Nos 445-48 460/1

Written in Nasta'liq Dated AH 1085

No 551

fol 58 lines 21 size 11×7 8×3½

The Same

Another copy of the same Written in Naskh Dated AH 1116 It is noted at the end by one Jan Ali that the present MS was purchased for the Royal Library of Akbar II (AH 1221-53=

A.D. 1806-37) One Mullâ Muhammad bin Ahmad bin Rasûl, in a note on the title-page, tells us that in A.H. 1193 he taught students from the present copy in the presence of a number of scholars, who appreciated his mode of teaching. This note reminds us that one of the qualifications for teachers in former times was to teach in this way in the presence of scholars.

No 552.

foll 84, lines 21, size $9\frac{1}{2} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 6\frac{1}{2}$

الحاشية على شرح العقائد العضدية

AL HÂSHIYAT'U 'ALÂ SHARH AL
‘AQÂ'ID AL ADUDÎYAH.

(Also known as Khânqâhiyah)

An incomplete copy of a well-known gloss on Dawwâni's commentary (No. 550 above), composed in A.H. 1000. Defective at the end.

By Yûsuf bin Muhammad Jân al Qarâbâgî حان قارباغی، one of the eminent scholars of the 11th century He was born in Qarâbâg, a village in Hamadân He died about A H 1034 = A D 1624, see Khûlâsat al Aşar, vol iv, p 510 Hâj Khal , vol ii, p 27, says that he died about A H 1030 = A D 1620

Beginning

کده ، لا احمد و کده ، احمد و دعوی الاحوج ادنی محمد جان

* الفراغي و ممدوح بالخفاياهى الحى *

The author composed the present gloss, which is his first composition, at a *Khânqâh* of Samarqand. Hence it is sometimes known as *Khânqâhiyah*. He dedicated the gloss to Sufî Abû Hâmud Khalilallâh.

For other copies of the work see India Office, No 459, Râmpûr,
Nos 116-117 A printed copy of the gloss, dated A H 1289, is
noticed in Râmpûr. No 15

Written in Nasta'liq Dated 1102 A.H.

No 553

foll 10o lines 15 size $11\frac{1}{2} \times 5\frac{1}{2}$ $8\frac{1}{4} \times 4$

The Same

Another copy of the same also defective at the end Written in Nashki Not dated apparently 14th century A II

No 554

foll 47 lines 23 size $9\frac{1}{2} \times 5\frac{1}{2}$ $7 \times 3\frac{1}{4}$

الحاشى على شرح العقاد العصبة

**AL HÂSHIYATU 'ALÂ SHÂRH AL
'AQÂ'ID AL ADÛDIYAH**

A gloss on Dawwani's commentary (No 550 above) explaining the theological points either omitted or dealt with very briefly by Dawwani. In some cases a philological explanation of the words is also given

By Abdalhalim as Siyalkuti (د عد ١٠٣٢ م السالكوى see No 509 above)
A.D. 1656

Beginning —

وهو اسلال الله راجع الى لفظ المعنى المذكور صريحاً على التعنى
— هاد من اللام بما قبل انه راجع الى المطلب المذكور صريحاً بهم الح *

Two copies of the gloss are mentioned in Rampur Nos 111-13
The colophon runs thus —

نف الحاشى المذورة من مصنفات عد ١٠٣٢ م السالكوى على

شرح العقاد مولانا حلال الدين الدوادى *

Written in fair Nasta liq within gold ruled borders Bears a frontispiece Not dated apparently 12th century A II

No 555.

foll 60, lines 11, size $8\frac{1}{2} \times 4$, $5\frac{1}{2} \times 2\frac{1}{2}$.

وَخْرُ الْحَوَشِي

FAKHR AL HAWÂSHÎ.

An annotation of Dawwâni's commentary (see No 550 above), and on its gloss, No 552 above

By Muhammad bin 'Abdal'azîz ، محمد بن عبد العزير، an Indian scholar of the 12th century A.H., who completed the present annotation in A.H. 1118. The writer, on fol. 37^a, mentions his father's Persian work *Khilafat*, which is also incidentally mentioned in Persian Cat., vol. viii, p. 90. 'Abdal'azîz, the father of the writer, was a poet, known as 'Izzat. He held a mansab of 700 in the reign of Aurangzaib, and died in A.H. 1091 = A.D. 1680, see Beale p. 3

Beginning

الحمد لله الذي حصنا بمراته ، الادراك ، و التمثيل والصلوة والسلام
 على من علمها بان العلم شئ عزيز لا يعطي الا لعدد عزيز وبعد بقول
 العدد المفترى الى رحمه الله محمد بن السنج في اهل التمثيل المدعو
 بخمر الدين ان هذه ووائد شريعة متعلقه بحل شرح العقائد
 العصبية وواسى الموسعية وكان شروع دلائعاً، وي آخر حلقة الامام ...
 عالمگنر نادشاه عارى محمد اورى . ربه ، واحتىمة سنه مائة واله ،
 و سماں من الصبرة ... و سنته بخمر الحوشى على كتبه ، العواشق

* الح

Written in Nasta'lîq. The frequent corrections and alterations suggest that the present is an autograph copy

No 556

fol 74 lines 17 size 9 $\frac{1}{4}$ x 6 $\frac{1}{4}$ 6 $\frac{1}{4}$ x 4

الخامس لـ سر ح العقائد العصبة

AL HÂSHIYATU 'ALA SHARH AL
'AQÂ'ID AL ADUDIYAH

A gloss on Dawwani's commentary (No 550 above) containing logical explanations of the points requiring such explanations

مـلا نـاظـم الدـنـ وـلـدـ مـلا قـطـبـ الدـنـ وـلـدـ سـيـفـ الدـنـ الـسـعـالـيـ (the father of Bahru al-Ulum (d. A.H. 1225=A.D. 1810 see No 548 above) He studied under his father and under Amanallah al-Binarsi (d. A.H. 1133=A.D. 1720) Iatiha i Farag the ceremony observed on his completing his studies was performed by a Sufi Gulim Daqqibind (d. A.H. 1126=A.D. 1714) He received spiritual training from Abdarrazzaq al-Hansawi The fame of his advanced learning and of his able teaching spread far and wide and students flocked round him to complete their higher studies under him He died in A.H. 1161=A.D. 1747 leaving behind him a large number of pupils See Tadkira i Ulama i Hind p. 42 Hada q al-Hanifah p. 445

Beginning without preface thus —

قوله هو انسان الحج لا يرى ان حاصل الله و مدحه صريحها وهو الذي
لما اتاه و عده اصحابه من علماء لام التعريف فهو لا يحده صراحة الحج *

The author's name does not appear anywhere in the text but a note on the title page which runs thus — حـاسـمـ مـلا نـاظـمـ الدـنـ وـلـدـ مـلا قـطـبـ الدـنـ وـلـدـ سـيـفـ الدـنـ الـسـعـالـيـ tells us that the present gloss is by Mulla Nizamaddin This is confirmed by the fact that the author of the gloss No 557 below, quotes the following on fol 12^b from Nizamaddin's gloss a passage which will be found on fol 6^a of the present MS —

* تحريره ان المعدمات مسمى بـ حـاجـةـ الـهـ اـلـاـوـ

A copy of the present gloss is noticed in Rampur No 281
Written in Nasta liq Dated A.H. 1249

No. 557.

foll 34, lines 22, size 10×7 , 7×4

الحاشية على شرح العفائد العصديه

AL HASHIYAT'U 'ALÂ SHARH AL
'AQÂ'ID AL ADUDÎYAH.

A gloss on Dawwâni's commentary (No 550 above), containing explanations of difficult points and passages

By Mullâ Kamâladdîn as Sîhâlawî ملّا كمال الدين السعالوي, a prominent scholar of India who studied under Mullâ Nizâmaddîn (see No 556 above) He died in A.H. 1175 = A.D. 1761, see Tâdâkira'i 'Ulamâ'i Hind, p 173

Beginning

قال الشارح هو انسان اول المعرو . بالام هو المطلوب مع التفصيص
الحاصل من فعل الام وهو عرضي لا يمنع الاطلاق الح *

For two other copies of the gloss see Râmpûr, Nos 1118-9.

Written in Nasta'lîq Not dated, but a seal on the title-page (dated, A.H. 1177) of one Badi'adduja, in whose possession the MS was for some time, suggests that our copy was written in or before that year

No. 558.

foll 44, lines 24, size $11\frac{1}{2} \times 5\frac{1}{2}$, $8\frac{1}{2} \times 4$.

الحاشية على شرح العفائد العصدية

AL HASHIYAT'U 'ALÂ SHARH AL
'AQÂ'ID AL ADUDÎYAH.

A very useful gloss on Dawwâni's commentary (No 550 above), containing critical and exegetic notes

عبد الرحمن بن عبد الرحمان بن عبد الرحيم بن عبد الله العسدي By 'Abdârahmân bin 'Abdârasûl ar Rahmânî , an Indian scholar of the 12th century A.H. He quotes early authors, and occasionally criticises them

Beginning

يا من دل على داته داده و تبرة عن محبانسة مجموعاته
و بعد فيقول الفخر الى التأذن السجافي عبد الرحمن بن عبد الرسول

الرحمانى ان هذه حواسى معلقة على السرج !! ذكر للعماض العصده
عد، سذهبانى سالف الرمان عارف آن ان اخرها ١٢٥٠ مدونه
• انا لسته الكرم و مدوكلة على الحى العظام الحج *

According to the author's statement in the preface the present work is an enlargement of certain notes which he made on Diwwani's commentary.

Written in Nasta'liq Not dated apparently 13th century
A.H. — —

No 559

foli 71 lines 16 size $10 \times 6\frac{1}{2}$ $7 \times 3\frac{1}{2}$

The Same

Another copy of the same Written in Nasta'liq Not dated
apparently 14th century A.H. — —

No 560

foli 386 lines 27 size $8\frac{1}{2} \times 5\frac{1}{2}$ $7 \times 3\frac{1}{2}$

شرح المقامات

SHARH AL MAQĀSID

A very popular commentary by Sa'daddin al Taftazani (d. ١٢٩١ = A.D. 1389 see No. 500 above) on his own concise treatise on theology called Al Maqāsid composed in Samarkand A.H. ٧٨٤

The present copy omitting the original preface for which is substituted a short preface by someone else begins thus —

لک الہم و المدح و علی رسولک و اصحابه الصلوٰۃ و علیہ و بنک
الاسعاد و بنک الدواعی و علیک التوکل و التک العروس *

The original preface of the commentary (see pp. 1-2 of the printed edition Constantinople A.H. 1277) begins thus —

لک الہم نا من نعمت ملکوب كل شئ و به انصاصه و مس عذبه
انداد کل حی و الله معاده الحج

The present copy, and the above referred to printed copy, agree verbatim from the passage امام ان لسان فوۃ طریق کمالها معروفة حقائق (which is the beginning of the commentary) to the end. The present commentary is one of the standard works for higher studies in Theology.

For other copies of the work see India Office, No 461, A S., No 2364, Kopr., Nos 854-55, Cano, vol II^e p 26

Written in fair Naskh. Not dated, apparently 10th century A H, but foll 1-144 are supplied in a later hand

No. 561.

foll 310, lines 17, size $10\frac{1}{2} \times 5\frac{1}{2}$, $7 \times 3\frac{1}{2}$

تَدْهِيْبُ التَّهْدِيْبِ *

'TADHÎB AT' TAHDÎB.

A detailed commentary on the 2nd part (Theology) of *At Tahdîb*, a work of Sa'daddîn at Taftâzânî (d. A H 791=A D 1389, see No 500 above), which is divided into two parts, the first of which is on Logic. Sa'daddîn's object in this composition was to indicate the connection between theology and logic and to show how the study of the former is based on that of logic. For a copy of the 2nd part (Theology) see Hand-list, No 2634/I

ابو یوسف، مسند، باب بن یعقوب السنایی By Abû Yûsuf Muhammad bin Ya'qûb al Banbâni, a scholar of the 11th century A H, see Lib. Cat., vol II, No 474

Beginning

لَا مَ اُدَمْ وَ حَدَابُ الْقَدَسْ وَ الْكَدِيرِيَادْ مَسْعُوْهُ ، بَالْجَدِرِوْبْ وَ حَتَّامْ
احْجَمْ وَ عَافُ الْحَمْدْ وَ الدُّعَاءْ مَكْسُوْهُ ، فِي الْمَلَكْ وَ الْمَلَكُوْبْ مَقْوُلْ
الْعَقْرُ الْعَصْلُ الرِّبَابِيُّ ابُو یوسف ، مَحْمَدْ بْنُ يَعْوُفُ الدِّهْنَابِيُّ . . . وَ
تَدْهِيْبُ ، التَّهْدِيْبُ ، الْحَجَّ *

The commentary is a rare one, only one other copy of the same having been noted, viz., Âsîfiyah Library, No 183

Written in Nasta'lîq Dated A H 1193

No 562

foll 88 lines 21 size 8×5¹ 6×4¹

الاصاده في درة العلائين

AL ISĀBATU FĪ DURRAT AL QALĀ'ID

A rare commentary on *Durrat al Qalud* a versified treatise dealing with the main points of theology and containing 100 couplets composed in A.H. 793 by some Hanafi scholar whose name is not known. The commentator himself could not trace the author's name as appears from the following passage in the commentary —

وَالظُّرْمُ لِعَصْمِ الْمَوْلَى السَّاعِدِ مِنَ الْحَسَنَةِ *

By Ahmad bin Mubammad al Madani احمد بن محمد المدائني a distinguished scholar of Medina of the 11th century A.H. He is an author of more than 50 works. He died in A.H. 1071 = A.D. 1660 see Brock vol II p 200 *Ikhlasat al Asar* vol I p 342 *Tajat Tahaqat* vol II fol 340

Beginning —

الحمد لله ولی العجماء ناطق الحود على اهل الارض والسماء احمد

الحمد لله ولی العجماء حمید

As we are told by the commentator in the preface that the present commentary was composed in Medina A.H. 1057

The following couplets in *Durrat al Qala'id* indicate the title of the work date of composition and number of couplets contained in the same

نَاسِمُ الْجَنَانِ الْعُلَى الْأَسَدِ	الْوَاحِدُ الْعَرَدُ الْعَدِيمُ الْأَحَدُ
وَسَدِيرَةُ الْفَسَلَادِ	وَعَرَةُ الْأَصْلَادِ
أَسَابِيلُ مَاهَةٍ لَمْ بَرَدَ	فَلَمَسَ فَيْهَا مِنْ كَسْوَرِ الْعَدَدِ
وَسَعْمَادَةُ مَهَبٍ	أَسَابِيلُ سَهَّلَةٍ وَلَلَّابِ

A note at the end tells us that the present MS was compared with an autograph copy of the commentary

Written in fair Naskh Dated A.H. 1067

No. 563.

foli 84, lines 19, size $8 \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$

المسایرة فی شرح المسایرة

AL MUSÂMARAH FÎ SHARH AL MUSÂYARAH.

A commentary on Al Musâyarah, a work expounding the principles of faith of the orthodox Muhammadans, by Kamâladdîn Ibn al Humâm (*d* A H 861 = A D 1456) For a copy of Musâyarah see Berlin No 1826 As we are told by its author, Al Musâyarah is an abridgment of Al Qudsîyah, a work on theology by Gazzâlî (*d* A H 505 = A D 1111)

By Kamâladdîn Abu'l Ma'âlî Muhammad bin Ahmad al Maqdisî Ash Shâfi'i, كمال الدين ابو المعالى مصطفى بن ابي المقدسى الساعى الساعى of the 10th century A H, belonging to the Shâfi'i school and the Qâdiriyah order of Sufism He studied under Ibn al Humâm (the author of the text) and Ibn Hajar (*d* A H 852 = A D 1449) He is the author of several original works and annotations He died in A H 906 = A D 1500, see An Nûr as Sâfir, fol 147^a, Brock, vol II, p 226

Beginning

هذا لمن رسم على صفحات الكتاب دلائل توحيد و بعد
هذا توضح كتاب المسایرة فی العائد تأله ، نسخها كمال الدين
محمد ابن الهمام *

For other copies of the work see Leid, No 2038, Cairo, vol II,
No 53, Alger, No 559

Written in Naskh Not dated, apparently 11th century A H

No 564

foll 407 lines 39 size 101x7 91x6

[الكتاب في علم الكلام]

AL KITĀB FĪ 'ILM AL KALĀM

An autograph copy of a voluminous and exceedingly valuable work on Sunni Theology believed to be unique which deals elaborately with practically all the points of the subject enumerating the theories and views of nearly all the Muhammadan sects and quoting numerous reliable authorities. The object of the author in the present work was to make a complete survey of the subject that the readers of his work would have no need to consult many different works on the present branch of learning. Unfortunately we have only one volume of the work and that defective. Even in this one volume however we notice that more than 1,000 authors are referred to and passages from their work are quoted. On foli 1^b-51 of the present volume the treatise *الكتاب في علم الكلام* by Ima'm al Harramah (*d. A.H. 478=A.D. 1085* see No. 193 above) is quoted verbatim nearly in its entirety.

The larger portion of the following work is also quoted verbatim in the present volume —

I *الكتاب في علم الكلام* by 'Abd al Qadir al Basra'ī (*d. A.H. 429=A.D. 1037*)

II *معجم الأسانيد* by Ila'īm (*d. A.H. 103=A.D. 1012*)

III *كتاب العلل* by Cazzādī (*d. A.H. 50=A.D. 1111*)

The contents of the present incomplete volume are as follows —

I foll 1-52 1st (incomplete) of the 9th Bab of the 3rd Kitab on Imamat and Khilafat

II foll 53-97 10th Bab of the 3rd Kitab on conversion and on apostasy from Islam with warnings against the same
الكتاب العاشر من الكتاب الثالث في الريدة

III foll 97^b-98^a Khatimah (epilogue) to the preceding chapter
حاتمة بما يحصل به بونه المردود

IV foll 98^b-407 11th Kitab subdivided into 10 Babas
كتاب الرابع عشر من الكتاب الحادي عشر في الامانات

(i) foll 98^b-147^a 1st Bab of the 11th Kitab defining Imam
الأول من ابراء معرفة الادمان الفرع في الامانات

(ii) foll 147^b-407 2nd Bab (incomplete) of the 11th Kitab on

الباب الثاني من الكتاب في شعب اليمان من اعتقاد نبوا النبي وسائر الأنبياء والاعتراف بما

The subject proper of this 2nd Bâb is not reached in the portion contained in the present MS, which is occupied with a long preliminary discussion (fol 148-407) of belief in God and His attributes which, according to the following words of the author, is an essential preliminary to belief in His Prophet.

ووصل الإيمان بعامة أسماء الله وصفاته لاقتراح العوائد التي سمو
وعلما وتعديدها دعائنا وآيات الرسول صلى الله عليه وسلم بالاعط
الدال على ما كان تصديقه في الرسالة يأتي على قوله مدة الحج *

The preliminary discussion referred to above appears to be concluded at the beginning of a succeeding volume, for the present volume ends with the theological definition of *بِنَانٍ*, one of the 99 names of God while the next begins with the definition of *مُقْرِئ* - another (and the last) of the 99 names of God as appears from the following words of the colophon

وبنلوة في الذي بعده اسم المعنى حل وعلى *

On fol 67^b, the author refers to the 2nd (missing) Kitâb of the present work, containing a history of the origin of heretical theories and innovations in Islâm, thus

اعلم وفينا الله وإياك ، قدمنا العول في محسن الصلالات والدع
كما ذكر السهرستاني في أوائل الكتاب الثاني من تأليفنا
هذا *

The theories of the Galafiyah and some other sects regarding the Reckoning of God, which are not generally known, are described on fol 380^b thus

ومنها انداب المحاسبة عن الخلو . . وفي هذا ابطال من انكر
محاسبة الامانع عن عبادة كما ذهب ، الله العظيم من العجمة و ابطال
عول من قال ان الحساب مع المؤمنين دون الكافرين كما ذهب ، الله سالم
الصري ومنها ابطال قول هشام العرطسي . . . لأن هشاما حرم
على الناس ان يقولوا سلام الله ونعم الوكيل الح *

On fol 71 the author refers to the Shaitaniyah (شياطين) *i.e.* who deny the personality of Satan and to some of their theories which are not generally known thus —

لما ينكرون شطتان الطبع حتى ينكرون من
سدهم اليقظة وادعهم بوله لان الله تعالى يعلم الاشارات ما ودتها
واما دعا و الدليل على الادعه الالاذنه في المهم •

Author Abdallah Abu Bakr bin Hana' al-Nawawi
بن حسان النووي The works of reference do not provide us with any account of the author but the author himself in the colophon quoted below tell us that he was born in Nawa and settled in Damascus and that he completed the present volume of the work in A.H. 810 = A.D. 1407 —

مع العزام من مدار السدى المذكورة على بدء مولده بعد ائمه ائبي تذكر
ابن حسان النووي مؤلفاً لم الدمشقي روى العزام منه يوم الجمعة
يامس ليس القاعدة سنه عشرة هجرية و الحمد لله على
كل حال سلوكه بعد اتم المقصود المهم •

Hence he was a scholar of the 9th century A.H. The author mentions his Shaikh (teacher) Abu Bakr al-Mawali (d. A.H. 707 = A.D. 1309 see Brock, vol ii p 166) on fol 709² and refers to his work Intih Ar Rahimah thus —

هل شنتها ابو بكر المرملي نعم الله في كل ذلك اى ينفعون
اليمس المهم •

The fact that more than 1000 authors are quoted in the present volume and that it contains most useful material and valuable information, testify fully to the author's scholarship and his mastery of the subject. So far as we know no one else has ever composed such a detailed work on the subject.

The present volume begins abruptly thus —

ازم و لا يدعني كورس سعاني معاشر لمنبره كوصيحاً ياده عالم
فادر المهم •

The larger portion of fol 1-12 is damaged
Written in fair Naskh Dated A.H. 810

No 565

foll 52, lines 21, size $9 \times 6\frac{1}{2}$, $6\frac{1}{2} \times 5$

المسباح

AL MISBÂH.

A rare commentary on Umm al Barâhîn, a well-known work on mystic theology, by Sanûsî (d A H 895=A D 1490) For a copy of the text see Berlin, No 2006 The present is an abridgment of the commentator's larger commentary on the same work, known as Al Jawâhir as Saman

By Muhammad bin 'Abdarrahîm bin Ibrâhim bin Hasan al Hanafî محدث من عدد الرؤساء من ابراهيم بن حنفي The dates of the commentator are not mentioned in our biographical works, but the fact that he quotes many authors in this work, the latest of whom is Ahmad al Khafâjî (d A H 1069=A D 1658), suggests that he was a scholar belonging to the 11th century A H According to Berlin No 4547, he died about A H 1100=A D 1688

Beginning

الحمد لله الذي تفرد بحوب الربود و افاص جودة على كل موجود
 و بعد مدح العظير الى ربه الكريم محمد بن عدد الرؤساء من ابراهيم
 بن حسن الحلفي ود كده سرحدام البراهين
 شرح ممدته الكوهر الثمين بم رأته كغير الحجم ... سرحة في شرح
 لما متوات و سمدته بالمهماج الح *

Written in fair Naskh Dated A H 1199
 Scribe حافظ محمد امسن

No 566

foli 40 lines 17 size $8\frac{1}{2} \times 5\frac{1}{2}$ $6\frac{1}{2} \times 4$

الحاشية على سر حدهدي لام الراهب

**AL HÂSHIYATU 'ALÂ SHARH AL
HUDHUDÎ LI UMM AL
BARÂHÎN**

(Designated in Cairo vol II p 21 Al Hawâ'il al Bahiyah)

A detailed annotation of Sînûsi's Umm al Barâhîn (mentioned in the preceding notice) and of the commentary on this work by Hudhudî (for a copy of which see Berlin No 2019)

By Shaikh Husain an Namawi سعى حسن الناوى a scholar of the 11th century A.H. see Cairo vol II p 21 where three copies of the present annotation are mentioned the oldest of these being dated A.H. 1097 In Berlin No 2019 referred to above Hudhudî is stated to be a scholar of the 12th century A.H. but if as stated above Shaikh Husain (who annotated Hudhudî's commentary) belonged to the 11th century this is obviously a mistake

Beginning —

الحمد لله رب العالمين و الصلاة و السلام الا عما الاكمال على سيدنا

محمد سيد ولد عذيل و عدد يربعة حواسى و مواند و نك

حملها من كتب الفرم على العدة المسماة بام الراهب و شرحها

لبهدهدى الح *

Written in good Naskh Dated A.H. 1182

No 567

foli 353 lines 19 size $9 \times 5\frac{1}{2}$ $7 \times 3\frac{1}{2}$

المواضي و الحواضر

AL YAWÂQIT WA AL JAWÂHIR

A work on theology treating of those special points of theology which are the subject of dispute between the Sufis and orthodox Muhammadans The author in the present work gives his whole attention to removing these differences of opinion holding that in every case it is only by misinterpretation and misapprehension of the sens-

of the words used by the Sūfīs in the expression of their views that these differences arise. The author claims that the present work is the first composition ever composed on the subject. The work is fully analysed in Flugel, Z D M G , vol xxi, p 271

عبد الوهاب شرمني عنه الرهاب
Author ‘Abdalwahhāb bin Ahmad bin ‘Alī ash Sha‘rānī, the most prominent Sūfī scholar and author of his age in Cairo, who received spiritual instruction from nearly 100 Sūfī Shaikhs. See Al Lawāqīh, Hand-list No 2446 foll 328 404. He composed a number of works on different subjects. In all, 46 works of the author are noticed in Brock , vol ii, p 338. He died in A H 973=A D 1565, see Tāj at Tabaqāt, vol x, fol 497 , Al Khitat at Tawfiqiyah, vol xiv, pp 109–112 , Huart, p 380 , Nicholson, p 448 , Brock , loc cit , Z D M G , vols xx, p 1, xxii, p 271. This is the date generally accepted by the biographers, and is that mentioned in almost all the catalogues, but Hāj Khal in his different volumes, viz , vol i, p 482, vol iv, p 37, and vol vi, p 285 gives the following different dates A H 960, 973, 976

Beginning

الحمد لله رب العالمين و اصلحى و اسلم على سدينا محمد و على
سائر الانبياء هدا كتاب الفتنه وى علم العقائد و سنته بالموافده ،
والجواهر فى سان عقائد الاكابر و ذلك ، لأن المدار فى العقائد على
هاتين الطائفتين اد الخلوق كلهم و سمان إما اهل هنرو استدلل و إما اهل
كتبه ، فعنان فربما طن من لاحوص له وى السريعة ان كلام احدى
الطائفتين مخالفه ، للاحرى يقصد فى الكتاب الجمع بينهما و هدا
لا اعلم احدا سعدى اليه الخ *

For other copies of the work see Br Mus , No 187 , India Office,
No 674 , Goth , No 898 , Wien, No 1922 , Berlin, No 2039 ,
Alger, No 926

The work has been several times printed in Cairo, viz , in A H 1277, 1305, 1306, 1308

Written in fair Naskh Not dated , apparently 11th century A H

No 568

fol 208 lines 22 size 11×7 $8 \times 4\frac{1}{2}$

الصواعق المحرقة

AS SAWÂ'IQ AL MUHRIQAH

A work discussing and defending the rightful claims to the succession of the first five Caliphs and in particular those of the first three Caliphs whose rightful claims have been criticised by the Shi'a sects. The author upholds Sunni views on the subject strongly condemning those of the Shi'a. The present work is a supplement to the author's work on the succession of the first two Caliphs composed in Mecca A.H. 950. It is divided into 3 Muqaddimahs 10 Chapters and a Khatimah. Several Shi'a authors composed works in refutation of our present work. See Kaṣīf al Huṣub fol 45^b. As Sawarim by Shustari (d. A.H. 1019 = A.D. 1610 see No 623 below) is the best known work on the subject. For a copy of which see Bubar Lab Cat vol II No 112.

Author Shihabuddin Ahmad bin Muhammad bin Ali bin Hajar al Haṣamī (d. سهاب الدين احمد بن محمد بن علي بن حجر العسقلاني A.H. 974 = A.D. 1566 see Lab Cat vol V part 1 No 283)

Beginning —

الحمد لله الذي احص سنته الع

For other copies of the work see Berlin Nos 2128-30 Goth No 861 Br Mus Suppl No 192 India Office Nos 181-4. The work was printed in Cairo A.H. 1307 and again in A.H. 1308.

Written in fair Naskh Dated A.H. 1090

Scribe مأمون

No 569

fol 140 lines 19 size $7\frac{1}{2} \times 5\frac{1}{2}$ $6\frac{1}{2} \times 2\frac{1}{2}$

دورة الائمه

'ISMAT AL ANBIYÂ'

A very rare work not mentioned in any catalogue dealing exclusively with Ismat al Anbiya (sinlessness of the prophets) one of the points of theology. This point is dealt with in almost all theological works but separate compositions on the subject are few in number. A work on the present subject under the same title by Fakhriddin ar Razi (d. A.H. 606 = A.D. 1209 see No 517 above) is mentioned in Berlin No 2528. The present work is divided into a Muqaddimah and the following 3 Fasl —

- I foll 9-22^a العمل الاول في سان ان الانباء عليهم الصلة و السلام
معصومون عن الكفر و الكائئر
- II foll 22^b-38^a العمل الثاني في سان عصمه لهم الصلة و السلام
عن المعاishi الذي دون الكفر
- III foll 38^b-149 العمل الثالث في سان القصص من هذا الدين المنسوبة
الله

The author dedicated the present work to Prince Mu'izzaddîn Muhammad Kâmrân (*d* A H 964 = A D 1556, see this Library's Persian Cat, vol ii, pp 215-222)

Author 'Abdallâh bin Shamsaddîn bin Jamâladdîn al Ansârî عدد الله بن نجم الدين بن جمال الدين الاصماري He belonged by descent to the Ansârî tribe of Arabia Some of his ancestors settled in Sultânpûr (in Lahore), where the author was born As we are told by his biographers, he was a scholar and Sûfî of great repute, and flourished during the reign of Huimâyûn (A H 937-963 = A D 1530-1556), who honoured him for his literary attainments with the title of Shaikh al Islâm and, as a Sûfî, with the title of Makhdûm al Mulk

He was so strict and orthodox a Sunnî, that he held that the 3rd Daftâr of Raudat al Alibâb (see this Library's Persian Cat, vol vi, Nos 496-97) was not by Jâmâladdîn (*d* A H 926 = A D 1519), but was a later Shî'a addition, seeing that Jâmâladdîn was a known supporter of the views of the Sunnis, whereas the 3rd Daftâr contains passages supporting Shî'a views This was the subject of dispute between our author and 'Abdalqâdir Badâyûnî, the author of the well-known Muntakhab at Tawârikh (For a description of the dispute, see Muntakhab at Tawârikh, this Library's Persian Cat, vol vii, No 536, fol 346.) Our author, shortly after his return from Mecca, died in Gujarat, A H 990 = A D 1582, see Muntakhab at Tawârikh, loc cit Tadkira'i 'Ulamâ'i Hind, p 103, where the present work is mentioned in the list of his compositions, but is not described The author of Hadâiq al Hanafiyah, p 397, mentions our author's death in A H 1006 = A D 1597

Beginning —

ك اعتم يا عرير يا كريم ومن يعتهم الله بعد هدى الى صراط مستقيم و بعد فنول العدد المعته م بحدل الله العاري عدد الله بن شمس الدين بن جمال الدين الاصماري عصمه الله عن هاه ، القول
و ما ؟ من انه سعى آخر الرمان وهو الملف . دمعر الدين محمد كامران من الله على الترايا بتائيدة و سعيته بعصمة الانبياء ... متبعها لدلك الملك الذي تلعي العاس لامرة بالقدول الخ *

The use in the preface of the verb in several different forms
is noteworthy

Written in fair Naskh Dated A H 1133

Scribe سعى عَمَدُ اللَّهِ

No 570

foli 110 lines 15 size $7\frac{1}{2} \times 5\frac{1}{2}$ $5\frac{1}{4} \times 3$

اتحاف المربي بمحوره الْوَحْدَة

ITHĀF AL MURID BI JAWHAR AT TAWHID

The present work is an enlargement of *Irs̄had al Murid* a concise commentary by the same author on *Jawhar at Tawhid* a versified treatise on theology by the commentator's father Ibrahim al Liqani (d A H 1041 = A D 1631) For a printed copy and MS of the treatise see Rampur Library Nos 201-202

Author 'Abdassalam bin Ibrahim al Mahki al Liqani عبد السلام بن ابراهيم الماهكي اللقاني son of the above mentioned Ibrahim al Liqani the author of *Jawhar at Tawhid* For his scholarship and merits he is regarded as the equal of his father in tradition theology and some other branches of learning He succeeded his father as professor of Al Jamia al Azhar the well known institution of Egypt He is the author of several works He died in A H 1078 = A D 1668 For his life and works see *Ikhulasat al Awar* vol II p 417 Brock vol II p 307

Beginning —

الحمد لله الذي رفع لجل المسئل في جماعة من المحدثين اعلامه

For other copies of the work see Munich Nos 148-149 Paris Nos 1281-82 Alger Nos 705-7 The work was printed in Cairo A H 1282

Written in fair Naskh Dated A H 1139

Scribe سعى محمد بن عَمَدُ اللَّهِ

No 571

foli 97 lines 23 size 9×6 $5\frac{1}{4} \times 3\frac{1}{2}$

The Same

Another copy of the same

Written in good Naskh Not dated apparently 13th century

No. 572.

foll 99, lines 19, size $8 \times 5\frac{1}{2}$, $5\frac{1}{2} \times 8$

The Same

Another copy of the same

Written in fair Naskh Dated A H 1203.

Scribe عبد الرحمن

No 573.

foll 6, lines 23, size $8\frac{1}{2} \times 6$, 7×4

فيص الاله المتعال بآياته، كراماته، الأولياء
 في الحيوة و بعد الممات،

FAID AL ILÂH AL MU'TÂ'ÂL BI
 ISBÂ'I KARÂMÂ'I AL AWLIYÂ',
 FÎ AL HAYÂ'I WA BA'D
 AL MAMÂ'I.

A treatise discussing the validity of miracles associated with Saints, both during their lifetime and after their death. The subject of miracles after death is one of the disputed theological points, even among orthodox Muhammadans

Author Ahmad al Jawharî ، أحد العجوهري , a scholar, Sûfi and disciple of 'Abdalwahhâb ash Sha'rânî (d A H 973 = A D 1565), belonging to the 11th century A H One Sûfi Ahmad bin Muhammad al Jawharî, who died in A H 1075 = A D 1664, is noticed in 'Iqd al Jawâhir, fol 198^a, but no composition of his is mentioned Hence we cannot be certain that he is the Jawharî, the author of the present treatise.

Beginning

الحمد لله رب العالمين ... قال السعدي أَمْدَدُ الْجَوَهْرِي اعلم
 ، فَعَلَّمَ لَمَّا هُوَ الْحَقُّ الْمَبِينُ الْحَقُّ *

The present is a transcription of an autograph copy No other copy of the treatise is known to us

Written in fair Naskh Not dated, apparently 13th century
 A H

No 574

foll 113 lines 27 size 12½ x 8½ 9 x 4½

مسمى الميدان في ايات وحدة الورى و آلة المسران

MUTTASI'AT AL MÎDÂN FÎ ISBÂT
WAJH AL WAZN WA 'ÂLAT
AL MÎZÂN

A very rare work dealing exclusively with the theological question of the divine record of the good and bad action of men and of the scales in which those records will be weighed on the Day of Judgment according to the views of orthodox Muhammadans based on the Qur'an and Hadis. The Mu'tazilis and some other sects of Muhammadans explain those passages of the Qur'an and Hadis allegorically and take them to be figurative representations of God's system of justice. The work also deals with some other connected points.

Author Abdalqadir bin Muhammad bin Ahmad bin Mubarak
عبد العارف محمد بن احمد بن مبارك بن عبد الله الراسدي
a Qadi of Constantine (in Africa) of the 11th century A H
belonging to the Maliki school

Beginning —

حمد المعلم الورن و بعد بقول العاصي
و هو الراحي عقو العاد الواسدى سعد العادر وظاهر ادعا رساله حلله
من نم ا هـ ان سمعى ممسعه المددان فى ادب وحه الورن و الله
المتران الح *

At the end the author gives us his genealogical table in which he traces his descent from Ali, the 4th Caliph.

Written in Magribi character Not dated apparently 11th century A.D.

No 575.

foli 9, lines 23 size $8 \times 5\frac{1}{2}$, $6\frac{1}{2} \times 4$

حاشية على رسالة علاماء، الساعة

HÂSHIYAT'U 'ALÂ RISÂLAT' I
'ALÂMÂT' AS SÂ'AH.

An annotation of the gloss of 'Alî al Ajhûî (d. A.H. 1066 = A.D. 1656) on the treatise of Ibn Abî Zaid which describes the signs of the times, heralding the Resurrection and the Day of Judgment

By 'Alî ash Shaibani، علي السعیدی، a scholar of the 11th century A.H., a pupil and disciple of the above-mentioned Alî al Ajhûî

Beginning

الحمد لله رب العالمين والصلوة والسلام . . على سعد المرسلين
و على آله و صحبه و معدن و بعد فنول العدد العغير الى ربه العدى
على السيدى الساعى هذه رسالة تتلعل علامات السعاد عن سدى
على الا حموري دى حاشية على رسالة ابن ابي ريد فالسدي
الا حموري اول استرات الساعه بروح الترك ، الح *

No other copy of the present annotation is known to us

Written in full Naskh Not dated, apparently 12th century

A.H.

No. 576

foli 18, lines 17, size $9 \times 6\frac{1}{2}$, $7 \times 6\frac{1}{2}$

الا جودة المصرية

AL AJWIBAT' AL MISRIYAH.

A treatise containing the replies of the author to 53 questions, most of them relating to points of theology, addressed to him in 75 couplets by one Muhammad Sibt Ahmad. The treatise consists of 54 couplets as well as prose, and was composed in A.H. 1100

I Foli 1-2 Contents The questions (in 75 couplets)

II Foli 3-4^a The replies (in 54 couplets)III Foli 4^b-18 Detailed replies to the questions (in prose)

Author Muhammad bin 'Abdalbâqî bin Yûsuf az Zarqânî
محمد بن عبد النافى بن يوسف، الرقانى

12th century A.H. who worked as a professor of different branches of learning in several institutions of Egypt. He composed several treatises on different subjects. His detailed commentary on Muwatta (see Lib. Cat. vol. 1 part 1 No. 121) which was printed in four volumes in Cairo A.H. 1280 won special recognition and his commentary on Qastallani's Al Mawalib was also highly appreciated by scholars and traditionists. He was born in A.H. 1052 and studied under his father and many others. He died in A.H. 1122 = A.D. 1710 see Broek vol. 1 p. 176 Tajat Tabiqah (Lab. copy) vol. 21 fol. 287

Beginning —

الحمد لله و كفى و سلام على سادة الدين اصحابى و دعاوی بعض
الناس فسئله حمها من اماكن شئ و جعلها طبعاً والله اعلم بالمعاصي

In its versified form the first question which enquires whether it is true that there were men like ourselves before the time of Adam begins thus —

لک الله دناری و عزتك استل حس خدام ای الموب بدل
و هل ای احلوا و کان لهم دنا و می الارض مد کابوا و عاسوا و طولوا

The reply to this point which is in the negative runs thus —

داد نہیں ، الله اد هو اول و بعد اصلی على الذي هو اصل
و اصح اصلاً ل آدم ادم ولا ام من ای ، ل

The same question with the reply in prose begins thus —

اولنا هل کان بدل ادم ادم و ام حوانہ هدا شی لا صح کما
دکھہ عرب واحد الحج *

Written in fair Naskh Dated A.H. 1279

No 577

fol. 23 lines 21 size 9x6½ 7x4

The Same

Another copy of the same Written in good Naskh Dated
A.H. 1289

Scribe ابو العطا صالح معد

No. 578.

foll 10, lines 21 size $8\frac{1}{2} \times 6\frac{1}{2}$, $5\frac{1}{2} \times 4$.

ر د الجاھل إلی الصواد .

و
الحق الپعین

RADD AL JÂHIL ILÂ AS SAWÂB
WA
AL HAQQ AL YAQÎN.

(Two small treatises on two different points of theology by the same author, bound in one volume)

Foll 1-8 Radd Al Jâhil Ilâ As Sawâb A treatise discussing the theological point whether the attribution of supernatural powers to human beings, alive or dead, is to be taken in its literal sense or in an allegorical sense only, such powers being derived from God and to be attributed to Him alone The question of praying to dead saints for assistance is also discussed, and is held by the author to be valid The present treatise was composed in less than a single day in A H 1090

Beginning —

الحمد لله شارع الحکام و معيين الحلال و الحرام اما بعد و دعول
العدد العبر عدد العبسى بن اسماعيل العاتلى الحنفى العادري
المقدسى هدة رساله عملتها فى صحة سنة التأبیر الى كل شيء
بحسب ، الظاهر على يد الاسنان الولى و عيرة من المذهب و الحکى الحج *

The colophon runs thus

صدىقا هدة الرساله اول من دسم ، يوم سنه احادي و تسعين و الـ +

الحج *

Foll 8^b-10 Al Haqq Al Yaqîn A treatise discussing briefly the theory that mankind came into existence out of non-existence, and that everything human must ultimately perish The present treatise was composed at one sitting in A H 1108

Beginning

الحمد لله العتاج العليم هدا كتاب كريم مملته فى
مجلس واحد يوم الثلاثاء و المسابع و سبعين من صفر سنة نهان و مائة

و الف و و الحن الفنس اعلم ان كل اسل حادب
 ~ لبس ملة شئ عدم الح *

عند العنی بن اسماعيل بن نابیلusi the most famous Hanafi scholar and author of his age who composed a large number of works In all 85 works of the author are enumerated in Brock vol ii pp 345-48 He received spiritual training under two orders of Sufism viz the Qadiriyah and the Naqshbandiyah He was born in ١٢٥٠ and died in Damascus ١٢٤٣=AD 1730 See Silk Ad Durar part iii pp 31-38 Taj w Tabaqat vol vii fol 557

Both the treatises are written in Naskh and by the same scribe
 Not dated apparently 12th century ١٢٥٠

No 579

fol 12 lines 30 size 10×7 7×4

الشارم الهمدي

AS SÂRAM AL HINDI

A treatise composed in Mecca ١٢٩٤ consisting of replies to a series of questions relating to the mystical and theological doctrines of a famous Indian Sufi Mujaddid as Sîhrîndî¹ (d ١٢٣٥=AD 1020) contained in his Maktubat (for a copy of which see this Library's Persian Hand list No 1388) The questions referred to above were sent by Indian scholars to the scholars of Mecca in ١٢٩٣ with the object of eliciting their views on the doctrines of Mujaddid

Author Hasan bin Ali al Hanafi Ajami حسن بن علي الحنفي المعجمي a famous scholar of the 12th century A.H. who had settled permanently in Mecca See Hadaiq al Hanafiyah p 456 He was a disciple of the famous Sufi of Mecca Ibrahim bin Hasan al Kurani (d ١٢٠١=AD 1689 see Silk Ad Durar vol vi p 5)

Beginning —

اللهم رب العالمين و العافية للمؤمن اما بعد فعد ورد من البعد
 الى الحرمى فى اثناء بلاط و سبع شوال عن احمد السرحدى وعن

¹ The present spelling is that given in Subl at al Marajan fol 107 but commonly the word is spelt Sarbandi

كلماتة الشیعه المدعولة من مکتوباته و عن تلفظ دیا و اعتندها او رواها
فما شار على مولانا الشیع الملا ابراهیم بن حسن الكورانی ان اجده ، على
ذلك السوال واستعده ، بالله الح*

The author tells us, in the preface, that when the above-mentioned questions reached the scholars in Mecca, he was asked by his Shaikh, Ibrâhîm al Kûrânî, to reply on the subject. He further refers briefly to the punishments (imprisonment in Guwâlîvâi Fort and the tearing-out of his beard) inflicted on Mujaddid by the Emperor Jahângîr (A.H. 1014-1037 = A.D. 1605-1627) only for uttering doctrines reflecting on the merits of the first Caliph. The other mistaken and harmful doctrines of Mujaddid which would have brought still more severe punishments on his head, were not brought to the notice of the Emperor by his contemporaries, since they had mercy on him.

اما احمد البر هندي فقد عرفة . السجع عدد الحجى الدهلوى الحنفى
وزوجته فى الطريين تاج الدين العئذى الا ان الشیع عدد الحجى تلاته .
ده فى رسالته التى كتبها اليه وبين له فيما فيه ما هو عليه حمد ، قال و اطن
ادک فى ناطرك لسى ، كما كتبه ، و كذا تلاته ، به معاصروه حمد ، لم يخربوا
سلطان العبد السلطان حمانتير بن حلال الدين اكتر الا تندقیده & لسيدهنا انى ذكر
الامدیع رضی الله فاهماهه و امر سنه ، لحنته و حمسه . فى فلعة فوالیار
الحج *

The following eminent Sûfis and scholars who criticised Mujaddid's Maktûbât, are quoted

- I 'Abdalhaqq Ad Dihlawî (d. A.H. 1052 = A.D. 1642)
- II Ibrâhîm al Kûrânî (d. A.H. 1101 = A.D. 1689)
- III Muhammad bin 'Abdar Rasûl al Baizangî (d. A.H. 1103 = A.D. 1691)

Each of the unlawful doctrines of Mujaddid, taken from Maktûbât, which is translated into Arabic prefaced by the word لرس (written in red ink), is fully discussed and refuted. It is held by the author that Mujaddid was guilty of the serious sin of infidelity.

Written in fair Naskh Dated A.H. 1118

No 580

foli 357 lines 19 size $11\frac{1}{4} \times 6\frac{1}{4}$ $9 \times 4\frac{1}{4}$

الحمد لله العلی

HUJJAT AL ALLAH AL BALIGAH

A beautifully written and illuminated copy of an excellent work looked upon as a standard authority on theology and marked by special critical acumen. The work deals with the main theological points and is based on the Qur'an Hadis and the opinions of reliable authorities.

Author Ahmad bin Abdarrahim, commonly called Shah Wahab (d. A.H. 1176 = A.D. 1762 see Lib Cat vol v part 1 No 125)

Beginning —

الحمد لله الذي بطرى على ملة الاسلام الحج *

The work has been repeatedly lithographed in India and was printed in Bulaq A.H. 1294

Written in Nas ta hq Dated A.H. 1240

No 581

foli 4 lines 16 size $6\frac{1}{2} \times 4\frac{1}{4}$ $5\frac{1}{2} \times 2\frac{1}{4}$

الحمد لله العز

AL KHARIDAT AL BAHIYAH

A versified treatise on theology containing 70 couplets dealing with certain important points of the subject

Author Ahmad bin Muhammad al Adawi ad Dardiri a scholar of the 12th century A.H. He was born in A.H. 1127 and died in A.H. 1201 = A.D. 1786 see Brock vol ii p 353 The author himself composed a commentary on the present treatise for a copy of which see Berlin No 2454 A gloss on this commentary by Ahmad bin Muhammad as Sawi (d. A.H. 1241 = A.D. 1825) is mentioned in Cairo vol ii p 18

Beginning —

رسول راحي رحمة العبد اى احمد || دار الداردي

الحمد لله العلي الواحد العالم العز العلى ||

Written in fair Nashk Not dated apparently 13th century
A.H.

No. 582

foll 27, lines 21, size $8\frac{1}{2} \times 6\frac{1}{2}$, $5\frac{1}{2} \times 4\frac{1}{2}$

الدر النصيـد فـي إخـلاص كـلـمة التـوـحـيد

AD DURR AN NADID FI IKHLASI
KALIMAT AT' TAWHID.

A theological treatise on the subject of visiting tombs, and praying to departed saints for assistance (الدعاء بالاستغاثة), specially near their tombs. The author holds that the visiting of tombs is valid, to the extent permitted by the Prophet, but that prayers for assistance, addressed to dead persons in the faith that they can exercise their influence on our behalf, are invalid in Islâm.

Author Muhammad bin 'Ali ash-Shawkâni (d A H 1250 = A D 1834, see Lib Cat, vol v, part ii, No 330) He was a scholar of independent spirit, and was not a follower of any of the four schools (Hanafi Mâlikî, Shâfi'i and Hanbali). In his work, Al Qaul al Mufid, he holds that it is not compulsory in Islâm to be a follower of any of these four schools.

Beginning —

* اَحْمَدُ ، لَا اَنْهَى نَبَّارَ عَلَيْكَ اَنْهُ ، كَمَا اَنْتَهُ ، عَلَى دِعْسَكَ الْجَمْعُ

The author says, in the preface, that the present work consists of replies to questions referred to him by one Ahmad bin Muhammad.

The present copy, which is a transcription of an autograph copy, was compared with the latter in A H 1292.

The treatise was recently printed (A D 1923) in Cairo.

Written in fair Naskh. Dated A H 1292

Scribe سـيـفـيـنـ

No 583.

foll 29, lines 11, size 8×6 , $6 \times 3\frac{1}{2}$

تسـوـيلـاتـ الـعـلـامـ

TASWILÂT AL FALÂSIFAH.

A very useful manual, containing brief refutations of the philosophical theories relating to physics and metaphysics which are contrary to Islâmic principles. The author divides such theories into three classes.

i Theories directly contrary to Islamic principles are dealt with under the heading سرور (Fictions of the Philosophers)

ii Theories not inconsistent with Islamic beliefs are dealt with separately

iii Theories in agreement with the Qur'an are denoted by the words مواتي و مول حق For the rest the arrangement and divisions of the present work are the same as in Hidayat al Hikmat a well known work on philosophy by Asiraddin (d A.H. 663 = A.D. 1264 see Brock vol 1 p 464)

الكتاب الطبيعات and includes a Khatimah (epilogue) Each of the two main divisions of the work is subdivided into three Fanns

I فصل I (Physics)

i فول 1—8 The first Fann deals briefly with indivisible atoms matter and form motion place and time
الفصل الاول فيما يعم الاعمال

ii فول 8^b—14 The 2nd Fann deals with the heavens the universe and the celestial spheres
الفصل الثاني في الملائكة

iii فول 15—19 The 3rd Fann deals with the elements divided into two parts
الفصل الثالث في العناصر

II فصل II (Metaphysics)

i فول 20—23^a The first Fann deals with the principles classes and divisions of existence
الفصل الاول في الفياسم الاولى للوجود

ii فول 23^b—26 The 2nd Fann deals with the existence of God and His attributes
الفصل الثاني في العلم بالصريح و معهاته

iii فول 27—29 The 3rd Fann deals with the angels
الفصل الثالث في الملائكة

III The Khatimah (epilogue) summarises in 5 lines the rejected and accepted theories

Beginning —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَسَلَامٌ عَلَى رَسُولِهِ الرَّحْمَنِ الرَّحِيمِ وَعَدْ
جَهَنَّمَ سُوْدَلَافُ عَنِ النَّفَسِ الْعَالَسِعِ مَعَ سَيِّدِهِ مِنَ الْأَعْوَاحِ وَإِنَّمَا التَّوْكِلُ
عَلَى اللَّهِ الْعَزِيزِ الْعَالِمِ وَاللَّهُ أَعْلَمُ بِالْعِلْمِ وَإِنَّمَا رَبُّ الْعِزَّةِ إِنَّمَا
دُّرُّ طَمَورِ الْحَقِّ *

Author — Abu Sa'id Zahuralhaqq a well known scholar of the 13th century A.H. of Patna This author is mentioned incidentally in Mirat al Kaunain p 452 Hasrat in his Kulhiyat fol 108^b gives the date of his death as A.H. 1279 One Mu

hammad Sâfi, the pupil and nephew of the author, in his note on the title-page, tells us that the present MS is the original draft of the author

Written in Nasta'liq Şikaslıtâmîz Dated A H 1226

No 584

foli 307, lines 23, size $14\frac{1}{2} \times 8\frac{1}{2}$, 11 x 6.

الترجمة العبرية و الصولة الحيدرية

A'1' I'ARJUMAT' AL 'ABQARIYAH WA AS SAWLAT AL HAIDARIYAH.

The present work is an Arabic translation of *Tuhfa' Isnâ'ashâriyah* by Shâh 'Abdal'aziz (d. A H 1239 = A D 1824) the most popular of all the works in Persian which have been written in refutation of the Shî'a doctrines and in condemnation of their observances. Hence the present work is the subject of numerous controversial compositions on the part of both the Shî'a and Sunnî communities.

By Hâfiż Gulâm Muhammâd bñ Shaikh Muhiaddîn bñ Shaikh 'Umar, commonly called حافظ علام محمد بن سیح محتی الدین بن سعید عمر, a scholar of Madras of the 13th century A H, who mentions شیخنا الا محدث ابو العیاس عبد العلی بن مولانا نظام احمد والدین الاصنافی مدرس الله التاری منواهها Bahr al 'Ulûm (see No 548 above) as his teacher, thus شیخنا الا محدث ابو العیاس عبد العلی بن مولانا نظام احمد والدین الاصنافی مدرس الله التاری منواهها The present translation was completed in Madras, A H 1227, during the lifetime of the author of *Tuhfa Isnâ'ashâriyah*. The object of the translator, as he says in the preface, is to extend the usefulness of *Tuhfa*, and to facilitate its study among Arabic scholars who are not acquainted with the Persian language. The translator occasionally adds certain useful notes of his own.

Beginning

ان ای کلمہ رسی تحریرها فوائیں ہے۔ و کتاب و اصدقہ نیکھ لسی تبیر ملکا لوانچیں صحیح و المطالب مدرس مصحح۔ اما بعد فیغول العدد ای جمعہ۔ الطائف علام محمد ابن السیح محتی الدین ابن السعید عمر المدعو بالاسلمی۔ ... سمۃ ناترجمہ العدودہ و الصولة الحیدریۃ و آرید وی بعض المعام ما یعاسدہ من الكلمات۔ من شرائیں۔

* القوائد الحج

The translation begins on fol 3^a thus —

وَلِ الْمُؤْلِفِ ادَامَ اللَّهُ عَالَىٰ نِعَادَةٍ وَرَعَا اللَّهُ لِنِعَادَةٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ وَكَفَىٰ وَالسَّلَامُ عَلَىٰ نِعَادَةِ الدِّينِ اصْطَفَىٰ اِمَامًا عَدْ مَعْوِلٍ عَالَمٍ
حَلَمٍ بْنَ السَّعْدِ اَحْمَدَ الدَّهْلَوِيٌّ وَهَذِهِ الرِّسَالَةُ سَيِّدَ الْحَقَّةِ الْاَبْعَادِ
عَسْرَةٍ وَلَعِبْ هَذِهِ الرِّسَالَةِ بِتَصْصِحَّةِ الْمَعْمَدِينَ وَهَذِهِ السَّعَاطِنَ الْجَعْلِ

The present work ends thus —

احْدَادُ التَّرْجِمَةِ الْعَدْدُورِيَّةِ سَعْدُ الْفَوْ وَمَا سَعَنَ وَسَعْ رَسَرِينَ

الْحَمْدُ +

The work seems to be rare not being mentioned in any catalogue

Written in good Naskh Dated A.H. 1229

Scribe احمد

WAHHÂBI THEOLOGY

No 585

fol. 32 lines 19 size 9¹ × 6¹ 7×4

كتاب الموحد

KITÂB AT TAWHÎD

A work briefly expounding certain principles and doctrines of the Wahhabî school divided into 63 Babs (The theories and doctrines of this school are described at great length in the following two works viz As Sawa iq and Misbah Al Anam see Nos 588-589 below)

Author — Muhammad bin Abdalwahhab an Najdi the founder of the Wahhabî School whose full name runs thus — Muhammad bin Abdalwahhab bin Sulaiman bin Ali bin Muhammad bin Ahmad b n Rashid b n Yazid b n Muhammad b n Yazid b n Musharrif محمد بن عبد الوهاب بن علي بن محمد بن احمد بن راشد بن يزيد بن محمد بن يزيد بن مسحري He was originally a follower of the Hanbalî school but afterwards originated a new school called after his father the Wahhabî School just as the Hanbalî school was named after the

father of the founder of that school Hence the present author is sometimes known as 'Abdalwahhâb He was born in 'Ainîyah (a city in Najd), A H , 1115=A D 1703 He went through a course of Arabic literature under his father and some others He spent some years in travel in different parts of Arabia, and in the study of the Qur'ânic branches, tradition and jurisprudence He also spent some time at Ispahân in the society of learned men In A H 1153 he returned to his native place, where he organised the new school and began to preach and to proselytise We are told by two reliable contemporary scholars the author of As Sawâ iq (No 588 below) and the writer of the Taqîid on the same, that Muhammad bin 'Abdalwahhâb put forward a number of unsound principles and unwarranted theories, and so strictly limited the scope of Islam that it would hardly be possible for us to count even one-third of the entire Muhammadan population, either of the past or the present age, as embraced within it According to the principles of his school, even many leaders of Islam, including leading Sûfîs and scholars, are guilty of infidelity, and as such are liable to be declared non-Muhammadans However, a large number of the people of Najd adopted his views His growing influence excited the opposition of the rulers of the district, who compelled him to leave the place He left Najd for Dai iyah, where he took asylum under the protection of the Amî of that place, Muhammad bin Sa'ûd, who favoured him and showed him marked sympathy Soon after he gave the Amî his daughter in marriage, and this greatly strengthened his position This matrimonial alliance, together with the arresting power of his personality, gave a great impetus to his cause, and thus the number of his followers increased considerably In A H 1170, he and the Amî jointly, with the object of establishing a new independent empire, declared a Jihâd (holy war) against Muhammadan kings, chiefs and rulers, who disregarded the doctrines of his school The author of As Suhub on fol 171^a, tells us that a number of scholars, who opposed his views, were killed under his orders, and that he specially deputed a man to kill his own brother, Sulaimân, for composing Al Fasl al Khitâb, a work containing a full criticism and refutation of Muhammad bin 'Abdalwahhâb's doctrines This Jihâd was successful in certain parts of Arabia On the Amî's death in A H 1179 A D 1765, his son 'Abdal'azîz, and the grandson of the founder of the school, succeeded him, and continued fighting giving fresh impetus to the new school In A H 1206, after the founder's death, 'Abdal'azîz combined in his own person the religious as well as the military leadership, and in this joint capacity pushed his conquests to the remotest corners of Arabia He wrote

a letter to Fath Ali Shah the King of Persia drawing his attention briefly to the innovations adopted by the Shi'a sect and explaining the main principles of his school. For this letter and the King's reply to it see Persian Hand list No 1334. The writer was suddenly killed by a Persian fanatic in A.H. 1218=A.D. 1803. He was succeeded by his eldest son Sa'ud who was as talented as his father and even braver. He captured Mecca and Medina and nearly the whole of Arabia fell under his sway while he also gained many notable victories over the Turks. His death in A.H. 1229=A.D. 1814 however arrested the progress of the Wahhabi dynasty. Ahdallah the son of Sa'ud succeeded his father. Personally brave he lacked the gifts requisite for a religious leader and could not maintain his hold over the Arab tribes. In A.H. 1233=A.D. 1817 he was taken prisoner by Ibrahim Pasha the leader of an expedition against him organised by the Turks and by Muhammad Ali the first Khedive of Egypt. He was sent to Constantinople where he was beheaded in that year A.M. Shami (d. A.H. 1252=A.D. 1836) in his work *Ar Radd al Muhtar* in the chapter on *taqlid* makes the following interesting reference to these events —

كما وقع في رمانها في اتباع عبد الوهاب البحدى حرموا عن العبد
وعلدوا على العزمس وقادوا سلطان مذهب العماله لكتبه اعتذروا
أدهم هم الله در وان من حالف اعتقادهم مسركون واستغاثوا بذلك
قبل اهل السنة والجماعة وقتل علمائهم حتى كسر الله سوكتهم وطغى بهم
عساكرنا ا ن عام طلب وطلب ملائين و ملايين و الف *

Though this defeat decisively destroyed the power of the Wahhabi dynasty yet the doctrines of the school and the reforms introduced by its founder spread in certain countries even in India. The first leader of the Wahhabi movement in India was Sayyid Ahmad who was slain in A.D. 1831 in an engagement with the Sikhs under Shir Singh.

Muhammad bin Ahdalwahhab the founder of the school and the author of the present work died in A.H. 1206=A.D. 1792. See Brock vol. II p. 390 Ithaf p. 413 Hughes Dictionary of Islam p. 659 Arabic Authors p. 16 Faith of Islam by Rev. Edward Sell p. 101

Beginning —

كتاب التوحيد و مول الله تعالى ما حلّت الحرج و الآلس لبعض
و عوله لعد بعثها في كل امه رسول الاع *

For a copy of the present work see Bi Mus Suppl , No 220 2
The work was recently printed in Cairo A.H 1342

Written in fair Naskh Dated A.H 1258

No. 586.

fol1 14, lines 21 size $8\frac{1}{2} \times 6$, 6×4

اعوٰل الایمان

USÛL AL 'IMÂN.

Another work by the same Muhammad bin 'Abdalwahhâb noticed under No 585 above expounding certain other doctrines of his school divided into 12 Bâbs

The following note on the title-page tells us that the present is a revised and enlarged edition of the work with certain additions by one of the author's sons —

هذا كتاب اصول الایمان تأليف ، الشیخ الامام محمد بن عبد الوهاب

الجعفري و دراد ویده بعض اولاده ریادة حسنة الحج *

Beginning

باب معرفة الله والایمان به عن ابی هریرة رضى الله فال قال

رسول الله على الله عليه وسلم ابا اعلى السرکاء عن السرک ، ومن عمل عملا

اشرك ، فيه معنى عبيري تركته و شركه رواة مسلم الحج *

Written in fair Naskh Not dated , apparently 13th century A.H.

No. 587

fol1 13, lines 28 size $12 \times 8\frac{1}{2}$, $10 \times 5\frac{1}{2}$

شرح رسالۃ محمد بن عبد الوهاب .

SHARH U RISÂLATI' I MUHAMMAD
BIN 'ABDALWAHHÂB.

A rare commentary on a treatise of Muhammad bin 'Abdalwahhâb (for whose life see No 585 above) The treatise enumerates certain acts and dogmas professed by Muhammadans which being in the author's opinion contrary to Islamic principles and laws stamp the doers and believers of the same as polytheists

The name of the commentator is not known to us but the fact that he refers to the author as 'ا - (my teacher) gives us reason to hold that he was one of his pupils and is accordingly a scholar of the 13th century A.H.

Beginning —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَلَّى سَلَامًا وَرَأَى مُسْلِمًا فِي مَدِينَةِ
عُمَرِ بْنِ عَاصِمِ السَّلْمَى الْعَجَّ

Written in fair Naskh Not dated apparently 11th century A.H.

No 588

foli 291 lines 19 size 10½ x 6½ 7½ x 4

الصَّوَاقِ رِ الرَّعُودِ

AS SAWĀ'IQ WAAR RU'ŪD

A rare commentary on At Tafsīf a work of Abdalaziz who succeeded Muhammad bin Abdalwahhab as leader of the Wahhabi school for both of whom see No 585 above. At Tafsīf is a work expounding the dogmas and theories of the school composed by Abdalaziz in the form of a general notification addressed to the scholars and Qadis of the world inviting them to subscribe to the views of the said school. In the opinion of its author this treatise was based on such sound principles and contained such excellent reasoning that it was his firm belief that no one would be able to refute it. Hence the present commentator put himself forward to write a commentary refuting the author's views and succeeded in refuting them by reference to the Qur'an Hadīq and the works of reliable authors.

The commentary is preceded by a detailed Muqaddimah divided into the following 5 Mawqafas which contain an account of Muhammad bin Abdalwahhab and a description of his dogmas and theories together with a criticism and refutation of the theory given out by the followers of the Wahhabi school that their doctrines agree with those of Ibn Taimiyah (d. A.H. 728 = A.D. 1328) Ibn Qaiyyūm (d. A.H. 751 = A.D. 1351) and Ibn Muṣlīh (d. A.H. 761 = A.D. 1361) the well known doctors of the Hanbali school.

- الاول ^{عما} ورد عن رسول الله صلی الله علیه وسلم فی حروف Foll 3-31^a *
 هذا الصلال المصل الحج *
- الثاني فی حدوب الفتنه و مسأله
 الثالث فی مائته این عدد الوهاب لاس بیهیه و الرد عارفه
 الرابع فی مائته این عدد الوهاب لاس القلم
 الخامس فی الرد علیه من کلام این معاجم فهو من اعیان العاباء ،

The commentary proper begins on fol 68, thus

وهذا آوان السروع فی شرح رساله الطفیل ، و تدئین ما ودهما من الرور
 و الكدب والتھریب ، الحج *

Each passage of the text is quoted verbatim, and is underlined
 The explanation of each underlined passage is followed by a refutation

The preface of the text runs thus

الحمد لله رب العالمين و العافية للمتعذّن ولا عدو ان الا على الطالمين
 قال الله تعالى ان الدين عدّة الاسلام و راس الاسلام شهادة ان لا اله الا الله
 و الاسلام و السلام على محمد حاتم المدعىين و المرسلين و على آله و صحبته
 اجمعين من عدد العریر این سعود الى من يزرا من العلماء والحسنة فی
 الحرمین و الشام و العراق و سائر علماء السبر سلام عليکم و رحمة الله و برکاته
 الحج *

عدد الله بن داود Zubairi، a scholar of vast information, who was born in Zubair (Basra), and studied under Muhammad bin Firuz (d A H 1216 = A D 1801) and some others. He died in A H 1225 = A D 1810, see As Suhub, fol 155^b, where the present commentary is mentioned, with the remark that it is not only a commentary on At Tatfif, but is also to be regarded as an excellent independent work in refutation of the Wahhabî dogmas

Beginning —

الحمد لله الذي حل الواقع مدران الا قول فمن ادعى ما ليس فيه
 كذبته شواهد الا حوال ومن اتبع هداه بعد فاردها اما بعد فاده لما اطهر
 این عدد الوهاب . . . و دعى الى ما يخرجه من الا بالدليل و انتدح و شهر

رسف العدّة على ۱۱ و امر علیکم بعدهم و فیلم احمد بن رحمة
ینطلّل الامم من سماحة عام و رعم ادھ لا نصّح الاسلام الا ندھ احب البھرۃ
الله و اسل کتبه و مراسله الى البلدان مدعوا اهلها برعمه الى توحید الرحمٰن
و من دعوه و درک ما هو عليه فهو المؤمن و من حاليه فهو الكافر
المسرك ان كان من اکثر العلماء الیه *

Copies of two eulogistic reviews (in 8 foli) of the present work are attached at the beginning.

1 Foll 1-4 Copy of the review dated A.H. 1210 by
Muhammad bin Firuz teacher of the commentator as noticed
above

u Foll 4^b-8 Copy of the review dated 11 1210 by one
Muhammad bin Abdallatib

The dates of the above referred to reviews suggest that the present commentary was composed in or before 1210.

Written in fair Naskh Dated viii 1270

No 589

fol 138 lines 19 size 7 $\frac{1}{4}$ x 9 $\frac{1}{4}$ 5 x 3 $\frac{1}{4}$

مصاحف الانعام - حلقة الظلام

MISBÂH AL ANÂM WA JALÂ AZ ZALÂM

A rare work in refutation of the theories and doctrines of Muhammed bin Abdalwahhab the founder of the Wahhabi school (see No 585 above) divided into 17 Fasls. The present work which was composed in Mecca is the second of the two works of this author on the subject. The author refers in the present work to his earlier work on the subject which is known as *السيف على الظفر*. Seven reliable works on the same subject by different authors are quoted and referred to by our author of which he specially mentions the work No 588 above.

Author Alawi bin Ahmad bin Hasan bin Abdallah bin Ahmad bin al Haddad بن حسن بن عبد الله بن احمد الحداد a علوي بن احمد بن حسن بن عبد الله بن احمد الحداد Shafi i scholar of Arabia who flourished in the 13th century A.H

Beginning —

* الحمد لله رب العالمين ، الكروب و محلى الكطوط العظيم

The copy is not dated, but the fact that the words **کل** and **کے کل** (which are never used except when referring to a living person) are used by the scribe of the author gives us reason to hold that the present copy was written in the 13th century during the life-time of the author.

We are not acquainted with any other copy of the present work
Written in Naskh

No 590.

foll 133, lines 26 size 10 x 7, 8¹ x 5

مِنْهَاجُ النَّزِيْه

MINHĀJ AT' TANZĪH.

A Wahhâbî work in refutation of *Sulh al Ikhwân*, which comprises a *Muhâkamah* (comment and decision) on the disputed points between Muhammad bin 'Abdalwahhâb and others, composed by Dâ'ûd bin Sulaimân, a scholar of Bazdâd of the 13th century A.H.

Author 'Abdallatîf bñ 'Abda'rahmân bñ Hasan ^{عند الطهري}, a Mufti of Najd of the 13th century A.H., belonging to the Wahhâbî school. In the preface he tells us that the above-mentioned Suh al Ikhwân is not worthy to be called a Muhâkamah as its author did not take an impartial view in that work, but rather himself took part against Muhammad bñ 'Abdalwahhâb. Hence the present work was written in refutation of the same. The passages from Suh al Ikhwân are introduced by the words, ^{فال} ^{الجواب} ^{العرامي} and the refutation by the word ^{الرد}.

Beginning

الحمد لله الذي نعم ، وفي الامداد رسول يتلو عليه آياته ... و قد رفع
إلى رساله «ماععاً صلح الآهوان و دبها من تحريمه ، الكلام و الكدب على أهل
العلم عن مواضعه الحرج *

The following note on the title-page indicates the author's name as well as the title of the work

مدحاج التدرية و التعديس وى ايرد على المدخل داود بن سليمان بن
حرس لستخدا علامه الوجه ، مفتى الديار الحديدة عدد اللطمه ،
ابن السجع عدد الرحمن بن حرس *

The colophon runs thus —

آخر ما وحدنا من هذا الكتاب إلّا نسبناه للعروس وَيْ الرب
على داود بن سليمان بن حرميس التميمي *

The work seems to be rare not being mentioned in any catalogue
Written in fair Naskh Not dated apparently 13th century

A H

SHI'A THEOLOGY

No 591

fol 235 lines 24 size 10 x 7 7 x 4

نَهَامُ الْمُعْدَمِ فِي أَثَابِ الْعَدَمِ وَكَوْنِ الْحَسْرَةِ

TAMÂM AN NI'MAH FÎ ISBÂT AL-GAIBAH WA KASHF AL HAIRAH

(Designated in Kashf al Hujub fol 120 Kitab Al Gaibah)

A rare work containing a detailed exposition of the Shi'a theory that Muhammad bin Hasan the 12th and last Imam of their sect is not dead but is alive though he is out of our sight (This theory is called Al Gaibah) According to Shi'a belief the above mentioned Imam will reappear at the appointed time and full particulars of when that time will be are given in the present work In support of his theory the author enumerates in detail cases of Gaibah which have happened to other prophets and quotes several Hadis on the point The present theory is criticised by Ibn Taimiyah a Sunni scholar (see No 528 above)

In the preface the author tell us that he was led to compose the present work because of the disbelief in Al Gaibah of the people of Nishapur and their hesitation to accept the doctrine and also because of a dream in which Ali (the 4th Caliph) urged him to write it

Anthoni Abu Jafar Muhammad bin Ali bin Husain bin Musa bin Babwali al Qummi ابو حفص محمد بن علي بن حسین بن موسی بن بابوالی القمی

(d A H 381 = A D 991, see Lib Cat, vol v, part ii,
No 263)

Beginning

الحمد لله الواحد الفرد الصمد الحق العادر الحكم قال الشيخ
ابو حعشر محمد بن على بن حسدن بن موسى بن يابویه القمي
ان الذي دعاي الى تأله ، كتابي هذا ادى لما وصبه ، و طرى من
زيارة علنى بن موسى الرضى رحجه ، الى دنسابور واقمه ، بها ووحد
كثيرا من المستغلين الى من السمعة قد حذرتهم العدة ودخله ، في امر
العائم عليه الاسلام السدحة و عدلوا عن طريق التسليم الى الاراء والمعائيس

* الح

Only one other copy of the work is known to us, for which see
Berlin, No 2721 where the work is designated كمال الدين و تمام العمة
في ادب العيدة و كسوه ، الahirah

Written in fair Naskh Dated A H 1044

No. 592

foli 258 lines 19, size $9 \times 5\frac{1}{2}$, $7 \times 3\frac{1}{2}$

الاحجاج

AL IH'IJÂJ.

A collection of the controversies of the Prophet with idolaters, Jews and Christians, also of the controversies of the 12 Imâms with their opponents, relating to theological and legal points. The controversies take the form either of public expositions of doctrine or of set debates, or of written disputations. The main object of the author, in his collection of the controversies of the 12 Imâms, is to obtain support for the Shîâ theories and their legal system from the records of those controversies, which deal almost exclusively with the subject of Imâmat and important legal points. The author, first of all, in an introduction to the work upholds the admissibility under Islamic law of controversy on religious topics on the authority of the Qur'ân, Hadîs and standard works.

Author Abû Mansûr Ahmad bin 'Alî bin Abî Tâlib at Tabâsi
ابو مسخر احمد بن علي بن ابي طالب الطبرسي There are two authors

known as Tahrasi; one being our author and the other Radiaddin at Tabrasi (*d. A.H. 548=A.D. 1153*) Some authorities confuse the two and have ascribed the present work to Radiaddin—as for example India Office No 166 and Brock vol 1 p 405 On the other hand Ibn Shahr Ashuh (*d. A.H. 588=A.D. 1192* see *Kashf al Hujah* fol 141) in his work *Al Ma'alm* and the author of *Muntaha al Maqal* fol 256 together with certain other biographers are emphatically of the belief that Abu Mansur is the author of the work See *Kashf al Hujah* fol 8^b where the present point is discussed and the authorship of Radiaddin is rejected The date of the death of Abu Mansur is not given by his biographers but it would appear that he belonged to the 6th century A.H. from the fact that he mentions Ahu Ja far Mahdi a traditionist of the 6th century A.H. as one of the *Shaikh*s from whom he received direct transmission as appears from the following passage on fol 21^a —

حدى
الحسيني المرعسى رضى الله عنه قال حدى السنج الصدوق ابو سعد الله
حعفر بن محمد دل حدى السنج السعد ابو حعفر محمد
بن سلى بن الحسنس موسى بن يابو العمى الحج *

Further the above mentioned *Shahr Ashuh* who died in A.H. 588=A.D. 1193 refers to Abu Mansur in words used only of the dead which gives us reason to hold that he died before A.H. 588 Four other works of Abu Mansur viz *مطهرة الطهارة* (كما في المقدمة) *رسائل الرغبة* and *تاريخ الأدب* are mentioned by his biographers For the first two see *Kashf al Hujah* fol 112^b 142 respectively and for the last two works see *Muntaha al Maqal* fol 256

Beginning —

الحمد لله المتعال عن صفات الماء واربع الحج *

For other copies of the work see India Office No 166 Asifiyah Library No 549

Written in good *Naskhi* Not dated apparently 10th century A.H.

No. 593.

foll. 15, lines 15, size $6\frac{1}{2} \times 3\frac{1}{2}$, 5×2

نَجْرِيدُ الْعَقَائِدِ

TAJRĪD AL 'AQĀID.

A well-known and useful, concise treatise on theology divided into the following 6 Maqsads

(i) On اصول عامة (fundamental principles), (ii) على الماء والسماء (substance and accident) (iii) اثبات الصفات وصفات الله (proof of the Maker and of His attributes), (iv) الدورة (the nature of the mission of a Prophet), (v) الامام والامام (the nature of the mission of an Imām) (vi) المعايد (the end of the world) Each Maqṣad is sub-divided into several Fasls

Author Abū Ja'far Nasīraddīn Muḥammad b. Muḥammad b. al-Ḥasan at Ṭūsī ابو حسن نصیر الدین صدیق الطوسي, the most prominent Shī'a scholar of Persia of his age, learned in scientific branches such as philosophy, theology logic astronomy and astrology. Most of his compositions are on these subjects and are regarded as standard authorities. He is the author of a large number of works in the Arabic and Persian languages, of which 25 Arabic works are mentioned in Brock vol 1, p 508. The author was the director of the astronomical observatory at Marāgā. He is also known as an active politician. It was on his advice that Halākū Khān attacked Bāgdād, and he was the prime mover in the famous and lamentable events of A.H. 656 which ended in the slaying of the Caliph Muṣṭaṣim (A.H. 640-656 = A.D. 1242-1258) along with several thousand Abbasides in Bagdād. The author is sometimes criticised for the inappropriate language used of the Sunnis and the first three Caliphs in the 4th and 5th Maqsads of the work, but Asiladdīn the author's son, defends his father from this charge, pointing out that he did not live to complete the work, and that the 4th and 5th Maqsads in question were added by Ḥillī, (d. A.H. 726 = A.D. 1326, in regard to whom see No. 594 below), one of his pupils who is generally regarded by the Sunnis as prejudiced against them. Cf. the following passage found in Cano, vol II, p 11

كان الناس مختلفين في أن هذا الكتاب (النجرير) لحواحة
نصر الدين أم لا وسائله ، وهذه حواحة أصل الدين عن ذلك قال كان
والذي وضع إلى ياب الإمامية و يومي فكمله ابن المطر *

Apart from the points disputed by the Sunnis the work has been generally appreciated and a number of scholars of both the Sunni and Shi'a sects have devoted careful study to it and have produced commentaries, glosses and annotations on it to which Haj Khal vol 1 p 63 refers as follows —

* وهو كتاب مسمى أعني به العقول و تكلموا فيه على العقول الـ

Tusi (the author) was born at Tus in A.H. 597 not in A.H. 607 as given by Brockelmann vol 11 p 508 and by Huart in History of Arabic Literature p 321. He died in A.H. 672 = A.D. 1273. See Brockelmann cit Majlis VII of Majalis al-Muminin Mujmal Tusihi fol 189^b Habib as-Siyar vol III part 1 p 60 Fawat al-Wafayat vol 11 p 186 Muntaha al-Maqal fol 192 Browne Literary History of Persia vol 11 pp 484-6 Arabic Authors p 107 Dr Rieu in his Persian Cat vol 11 p 441 is wrong in giving the date of Tusi's death as A.H. 691 Beginning —

* اما بعد محمد راحب البحور سمعه ستره العادد

For other copies of the treatise see Berlin No 1745 Leipzig No 109-21 Pet No 242 Bodl. vol 1 Nos 120 172 520 Escrur Nos 615 641 648 687 The text has been printed along with printed commentaries on the work.

Written in Nastaliq Dated A.H. 1068

No 594

fol 135 lines 15 size 6 x 3¹ 5 x 2¹

شرح تحرير الكلام

SHARH U TAJRID AL KALAM

(Designated in Muntaha al-Maqal kašf al-Murad)

An incomplete copy of a commentary on the 3rd and 4th Maqsads of the preceding treatise. A note written by some reader on the title page running thus الكتاب شرح تحرير حمال الدين الطهري حمل الدين الطهري الكتاب شرح تحرير حمل الدين الطهري tells us that the present MS is part of the commentary on Tajrid by Hilli. Passages from the text which are quoted verbatim are introduced by the word طبع and the commentary on the same by the word أقول which we know from Haj Khal vol 1 p 63 was the system observed by Hilli in his commentary. Further the passages quoted from Hilli's commentary by other commentators on Tajrid (see Nos 594 596 797 below) are found verbatim in the present MS. We may therefore accept the statement

contained in the above-mentioned note that the present MS is part of Hillî's commentary on Tajrîd, composed in A.H. 691. The beginning of the commentary, as given in India Office, Nos. 471-14, 691 is as follows

الحمد لله القاهر سلطانه العظيم ساده الحج *

The present incomplete copy begins thus -

قَلْ أَدْعُوكَ اللَّهَ ، وَيَنْدِبُ الْمَسَاجِعُ تَعَالَى وَصَعَاتُهُ وَآيَاتُهُ وَفِيهِ
صَوْلُ الْأَوَّلِ وَيَنْهَا وَحْدَةُ تَعَالَى الْمُوَحَّدُ (الْمُوَحَّدُ) إِنْ كَانَ وَاحِدًا فَهُوَ الْمَطْلُوبُ
وَإِنْ اسْتَلْرَمَ لِاسْتَهْلَكَ الدُّورُ وَالْتَّسْلِسُلُ أَوْلَى يُرِيدُ أَنْتَ وَاحِدٌ ، الْمُوَحَّدُ تَعَالَى
وَيَدِينُ صَعَاتُهُ وَيَدِينُ مَا يَبْخُورُ عَلَيْهِ وَيَدِينُ مَا لَا يَتَحَوَّرُ وَيَدِينُ أَعْالَاهُ وَآيَاتُهُ الحج *

Hillî, whose full name is as follows Jamâlâddin Hasan bin Yûsuf bin Ali bin Al Mutahhir al Hillî, was a prominent Shî'a scholar, jurist and author of his age. He was born in A.H. 648. He studied religious subjects under his father and some others, and the scientific branches under Tûsî (see No. 593, above). Though Hillî is not regarded as the equal of Tûsî in philosophy and logic yet he surpasses his teacher in tradition and jurisprudence. His compositions on different branches of learning exceed 500 in number. He is specially known among Sunnis for his prejudice against them, and is criticised for the inappropriate language which he uses of the Sunnis and of the first 3 Caliphs. He died in A.H. 726 = A.D. 1326. See Brock vol. II, p. 164, Muntahâ al Maqâl, fol. 92^a, Manhaj al Maqâl, fol. 73^a, Habîb as Siyâr vol. III, p. 112.

For another and complete copy of the commentary see India Office, No. 471-14. The work was lithographed in Tihâlân, A.H. 1310

Written in Nasta'liq Dated A.H. 1032

Scribe محمد فرامغاني

No. 595

fol. 144, lines 24, size 8½ × 5½, 5 × 3½

نسنین العواعد

TASDÎD AL QAWÂ'ID.

A very valuable copy of a commentary on Tajrîd (see No. 593 above). The present is the earlier of the two famous commentaries

المرجح العدديم (The old commentary) The commentator praises the text and its author at length in his preface but on points of difference between Shi'a and Sunni doctrine he does not fail to criticise the views of the author and to point out his misapprehensions. The commentary proved itself specially useful to scholars and scholars both Sunni and Shi'a have composed glosses on it and annotations. See Haj Khal vol 1 p 63

رسن شمس الدین مصطفیٰ بن عبد الرحیم الاصفهانی (d 749=AD 1348 see No 521 above)

Beginning —

* الحمد لله الم الواحد بمحبوب الوجود و سعادته بسدد العوادي

For other copies of the work see Leid No 2009 Br Mus Suppl No 182 India Office No 406

The following colophon and a note below the same tell us that the present MS was transcribed from an autograph copy of the commentary by Qadi Sirajaddin al Hindi one of the author's pupils.

The colophon runs thus —

طبع الفراع من سعاده (من سعاده) دوم
الابعا في السابع العشرين سنه اربع و تلعن و سعاده *

The note below the colophon runs thus —

هذا المرجح نبط العاشر سراج الدين البهالى تلميذ السارح

The scribe Qadi Sirajaddin al Hindi whose full name is Umar bin Ishaq bin Ahmad was a native of Delhi who after completing his studies in India left that country for Egypt where he attended the lectures of the present commentator for a considerable period and soon after he was appointed a Qadi of the place and finally was raised to the rank of Chief Justice. He died in A.H. 773=A.D. 1371 see Ad Durar al Kaminab vol II fol 93 Raf al Isr fol 183

No 596

foll 194 lines 27 size $9\frac{1}{2} \times 5\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

The Same

Another beautifully written copy of the preceding commentary. Written in Naskh within gold ruled borders. It bears a frontispiece

A complete index of the contents in five folia, written by the scribe of the copy, is found at the beginning. Not dated, apparently 9th century A.H.

Scribe سcribe العاطف الملقب بندىس

No. 597.

fol. 363 lines 23 size $9\frac{1}{2} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 2\frac{1}{2}$

الحاشية على تفسير العواد

AL HÂSHIYATU 'ALÂ 'T'ASDÎD AL QAWÂ'ID.

A very popular and useful gloss on the preceding commentary, which was introduced into the course of higher studies in Theology in the Madrasahs of Constantinople during the life-time of the writer of the gloss. Many scholars have directed their special attention to the present gloss, and have produced several annotations of the same. See Hâj Khal, vol. 1, p. 63.

By 'Alî bin Muhammad, علی بن محمد, commonly called As Sayyid ash Sharîf al Jurjânî (d. A.H. 816 = A.D. 1413, see Lab. Cat., vol. v, part ii, No. 356)

Beginning

قوله اما بعد حمد واحد ، الورود على نعمة من بالذكر من صفاتة

* على على ما هم حصل به اعلى البحوث الداتي الحج

For other copies of the work see Berlin Nos 1748-50, Leipzig No 388, Br. Mus. Suppl., No 183, India Office Nos 407-8, Cairo vol. II, p. 17.

Written in Nasta'lîq. Not dated, apparently 9th century A.H.

No. 598.

fol. 389, lines 25, size $9\frac{1}{2} \times 5$, $6\frac{1}{2} \times 3$

شرح تجربة الكلام

SHAR'HU 'TAJRÎD AL KALÂM.

The second of the two well-known commentaries on Al Ta'jîd referred to under No. 595 above, and known as شرح العدد (the new

commentary) dedicated to Sultan Abu Said (A.H. 800-872=A.D. 1452-1467) of the Timurid dynasty. The present commentary beside incorporating the materials of Isfahani's commentary contains many useful explanations and critical notes specially on the disputed points between the Shi'as and Sunnis. This makes it a more comprehensive piece of work than Isfahani's and it has been much more often annotated than the latter which testifies to its superior value as a work of reference. See Haj Khal vol. 1 p. 63.

By Alazzam Ali bin Muhammad al Quhji عَلِيٌّ بْنُ مُحَمَّدٍ الْقُهْجِيُّ the favourite scholar of Sultan Ulug Beg (d. A.H. 850= A.D. 1447-1449) of the Timurid dynasty. He was a scholar of special fame in his age in Philosophy, Theology, Logic, Astronomy and Mathematics. His father was one of the servants on the staff of Ulug Beg and the author in his boyhood used to look after his flocks. Hence he is known as Quhji (the falconer). Thus he gained the favour of Ulug Beg from his very boyhood. He studied under Qazizadah (d. A.H. 815=A.D. 1402) and many others. He completed his studies in Kirmān where he composed a treatise on the Moon. On his return from Kirmān to Samarcand he presented the treatise to Ulug Beg who was famous for his devotion to Astronomy and Astrology. The Sultan's work on astronomical and chronological tables under the title of سَلَكَانٍ, which was composed with the co-operation of the author is looked upon as a standard work on the subject. The Sultan fully appreciated the treatise of the young scholar and recognised his merits and appointed him director of the Astronomical Observatory which he himself had erected in Samarcand. Qushji some time after Ulug Beg's death came to Tabriz and made himself known to Hasan the Sultan of Tabriz. Hasan marling the intelligence of our author deputed him to Constantinople to discharge the responsible political task of negotiating a treaty of peace between himself and Sultan Muhammad II (A.H. 855-886=A.D. 1451-1481) of the Ottoman dynasty. On the success of his mission he received special recognition from both the Sultans and returned to Tabriz. Soon after Muhammad II called our author to Constantinople. On his way there he composed a work on Mathematics which he entitled Pisala-i Muhammadiyah and this he presented to the Sultan on his arrival. He was at first appointed the personal adviser of the Sultan but his literary tastes led the author to request the Sultan for an appointment in the education service and he was appointed Principal of the Madrasah Aya Sufiyah. He died in A.H. 879=A.D. 1474. See Brock vol. II p. 234 Rieu Persian Catalogue vol. II p. 456 Hadaiq al Hanafiyah p. 332.

The preface of the commentary is wanting in our copy, which begins without the preface, thus

اما بعد مدد واحد . الوجود على دعيمائه و الصلاوة و السلام على سدد
ادبياته و اكرم احبياته اي على الله و اصحابه الدين هم موضوعون بالكرم
و الريادة *

The preface of the commentary, as given in Hâj Khal , vol 1, p 63, begins thus

* حمد الملك العلام الح

For other copies of the work see Wien, No 1535 , Pet , Nos 195, 229, 303 , India Office, Nos 409-16

The present commentary was lithographed in Persia A.H 1274

Written in good Naskh Dated A.H 932

Scribe فاسیم بن زین العابدین

Sayyid Safdar Nawwâb of Patna presented the present MS to the Library in A.D 1906

No. 599

foll 296 , lines 27 , size $9\frac{1}{3} \times 5$, $6\frac{1}{3} \times 3$

The Same

Another copy of the preceding commentary, beginning like the above Written in Nasta'liq Dated Hyderabad A.H 1026

Scribe طالب الدين احمد الملقب بعلک الہلی

No. 600.

foll 348 , lines 21 , size $8\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{3} \times 3$

The Same

Another copy of the same Written in beautiful Naskh, within gold-ruled borders Bears a frontispiece Not dated, apparently 11th century A.H

No 601

foli 164 lines 17 size $10\frac{1}{2} \times 6\frac{1}{2}$ $7 \times 3\frac{1}{2}$

The Same

Another (but incomplete) copy of Quhjī's commentary containing the commentary on the 2nd Maqṣad of At Tajrīd and corresponding to foli 135-306 of copy No 598 above

Beginning —

ا) مِدَنَانِي فِي الْجَوَاهِرِ الْإِسْرَاعِ وَمِنْهُ بَصُولُ الْأَوَّلِ فِي الْحَوَافِرِ
الْأَعْرَاصِ وَدَمْ مَنَاجِبِهَا عَلَى مَنَاجِبِ اِسْرَاعِنِ وَحُودِ الْإِسْرَاعِ مَدْوِفٌ
عَلَى وَحُودِ الْحَوَافِرِ •

Written in Nastaliq Dated A.H. 1267

Scribe — صَادِقُ الْمُنَانِي

ا) مِدَنَانِي
على التعمد من سرح حمال الدس حسن سف بن على بن المطر العطلي
tells us that the present MS is a copy of the commentary on the 2nd
Maqṣad of At Tajrīd by Ḥillī (see No 594 above). On the strength
of this note the present commentary has been wrongly ascribed to
Ḥillī in the Hand list No 1216

— — —
No 602foli 116 lines 15 size $8 \times 4\frac{1}{2}$ 5×2

The Same

Another incomplete copy of Quhjī's commentary covering the 3rd Maqṣad of At Tajrīd and corresponding to foli 306-389 of copy No 598 above

Beginning —

ا) مِدَنَانِي إِنَّ الصَّاغِرَ بَعْلَى وَصَغَرَهُ وَأَبَاهُ وَمِنْهُ بَصُولُ
الْعَصْلُ الْأَوَّلُ فِي وَحُودَةِ بَعْلَى الْمَوْحُودِ أَنْ كَانَ وَاحِدًا وَهُوَ الْمَطْلُوبُ وَأَنْ
اسْتَرْلِمَهُ لَا دَرَّالِهِ الدُّرُّ وَلَا إِلَّا سَدَلُ عَلَى وَحُودِ الْوَلَاحِ بَعْلَى نَادِي
لَا سَكُ فِي وَحُودَةِ الْعَجَّ •

Written in Nastaliq Dated Shiraz A.H. 1076

Scribe — عَلَى أَنْ حَاجِي وَصَفَ سَرَارِي

No. 603.

foll 191, lines 17, size 10×7 , 7×4

الحاشية القديمة على شرح النجفرين

AL HÂSHIYAT'U AL QADÎMAH 'ALÂ
SHARH AT' TAJRÎD.

A very old copy of the first of the three glosses by Dawwânî on Qushjî's commentary (see No 598 above), containing annotations of the commentary from the beginning to the chapter مصاحب اسلام ملکی The present gloss is commonly known as Al-Hâshiyat Al-Qadîmah and is greatly esteemed by scholars. It was dedicated to Sultân Khalîl Bâyandî (A H 883-884 = A D 1478-1479)

By Muhammad bin As'ad As Siddîqî ad Dawwânî (d A H 907 = A D 1501, see No 550 above) Sadraddîn, a contemporary scholar, on noticing the great popularity of the present gloss attempted to displace it in the popular favour and to win superior fame by a gloss of his own on Qushjî's commentary (see No 606 below), in which he criticised Dawwânî's work Dawwânî, in reply to this challenge composed another gloss (see No 605 below). Again Sadraddîn wrote a gloss known as Al Hâshiyat As Sâniyah (see No 607 below), in refutation of Dawwânî's second gloss. Finally, Dawwânî wrote a third gloss fully criticising and refuting Sadraddîn, to which Sadraddîn failed to reply. Hâj Khal, vol 1, p 163, tells us that long after Dawwânî's death and some time after the death of Sadraddîn, Giyâsaddîn (d A H 949 = A D 1542, see No 622 below) Sadraddîn's son composed a gloss in reply to Dawwânî's third gloss referred to above. Sadraddîn failed to win superior fame over his rival, but, at the same time, he succeeded in securing recognition of his own merits.

Beginning

الحمد لله رب العالمين و الصلاة و السلام على محمد و اصحابه
امددين . . فوله في الحاشية لم يرى له معداً في اول مراده بالريادة
في الاحمدة الريادة دوحة ما و ذلك ليس معنى بالسما كما طبعه الحج *

For other copies of the present gloss see Berlin, Nos 1757-9, Br Mus Suppl, No 184, India Office, Nos 417-20, Râmpûr Nos 95-99, 'Âsifîyah, No 395

Written in Nasta'liq. Foll 1-30 are supplied in a later hand. Dated A H 974. A note on the title-page tells us that one Qâdi

Gulam Mustafa purchased the present MS at Shahjahanabad in the reign of Farrukh Siyar (A H 1124-1131 = A D 1713-1719)

No 604

fol 100, lines 27 size 9 x 6 8 x 3

The Same

Another copy of the same having marginal notes throughout
Written in Nasta liq Not dated apparently 12th century A H

No 605

fol 366 lines 19 size 9 x 5½ 6½ x 3½

الخامسة المحمدية لـ سرح السعريين

AL HÂSHIYAT AL JADIDATU 'ALA SHARH I AT TAJRÎD

The second of the three glosses of Dawwani on Qushji's commentary (for some account of which see No 603 above) extending up to the chapter ماعده The present gloss was composed in A H 890 in reply to Sadraddin's first gloss (see No 606 below)

Beginning —

لـ حـول وـ لـ فـوـة إـلا بـنـة الـعـلـى الـعـطـمـ الـلـيـمـ اـهـدـهـ الـصـرـطـ الـمـسـعـمـ

وـ نـعـدـ دـانـاـ وـ دـكـنـبـ فـي سـالـفـ الـرـمـلـ حـواـشـيـ عـلـى سـرـحـ

* السعريين الح

Dawwani tells us in the preface that he was not desirous of replying to Sadraddin since he well knew that the great popularity of his first gloss was the main cause of the rivalry and jealousy of Sadraddin but repeated requests of his friends compelled him to compose the present gloss in reply to Sadraddin Sadraddin's words are introduced verbatim with the word ذرنه and Dawwani's refutations with the word اقول

For other copies of the work see Asifiyah Library No 357
Rampur Nos 98-99

Written in good Nasta liq Dated A H 1109

Scribe محمد ابراهيم طارق

No. 606.

foll. 147, lines 19, size $8\frac{1}{2} \times 4\frac{1}{3}$, $6 \times 3\frac{1}{2}$

الحاشية الاولى على شرح التجريد

AL ḤĀSHIYAT' AL'ŪLĀ 'ALĀ SHARŪ
AT' T'AJRĪD.

The first of the two glosses on Qushjî's commentary, written by Sadraddîn in reply to Dawwâni. The present work was written in refutation of Dawwâni's first gloss (see No. 603 above), and was dedicated to Sultân Bâyazîd (A H 886-918=A D 1481-1512) of the Ottoman dynasty

صدر الدين مصطفى بن يحيى الدراري
By Sadraddîn Muhammad al Husainî ash Shîrâzî, a noble and scholar of Shîrâz, known for his merits in theology and philosophy. He was born in Shîrâz A H 828, and was assassinated by Bâvandâni Turkamân in A H 903=A D 1497 and not in A H 930=A D 1523, as given in Haj Khal, vol. II, p. 200 Kashf al Hujub, fol. 49. See for his life Majlis VII of Majâlis al Mu'minîn, At Ta'liqâtas Sanîyah, p. 39, Brock, vol. II, p. 204

Beginning

صدر كلام ارباب التجريد مد مرد بالانتداء تعدد من مساراته
الامثال و الاكفاء . . . و بعد فنون العبر الحفدر السفير مصدر التجريد
الدراري شرح الله صدرة و رفع قدرة العج *

The present gloss, after the passage quoted above (which agrees verbatim with that of the second gloss of Sadiaddîn, No. 607 below) runs thus

قد امليت . لك ايصالدى المحقق الوحدى على شرح الحديث
للتجريد . و التمس ملك ان لاتنادر على ادكاره ودل التأمل . . . بم
عليك الادكار و الاعتراف . . . هو العلم بما وآل المدداً والمعاد السج *

Between the words *اعتراف* and *هو العلم* in the passage quoted above, certain words are omitted in our copy. These can be supplied from the passage, as quoted verbatim (for refutation) in No. 605 above

No other copy of the work is known to us. Written in Nasta'liq
Dated A H 1107

The following note on the title-page tells us that one Mîr Muhammad Hâdi Husain, an Indian scholar, who lived in the reign of Aurangzib asked his son, Muhammad Ibrâhim, to make the

present copy of the gloss and he completed the transcription in A.H. 1087 at Shahjahanabad —

میر محمد حادی حسین عقی عده این حاسنه را در سال ۱۰۸۷ در مسند ۸۷
ستگان موده ما بقوائمه از عرب و هور و حوردار و ره العس محمد بن ابراهیم تاں عمرو *

This note is attested by the seals of both the scholars mentioned above that of Mir Muhammad Hadi Husain being affixed above the note and that of Muhammad Ibrahim at the end

No 607

foli 323 line 28 ۱۷۶ ۹۴ × ۶۳ ۳

الحاشیۃ الماء لعل سرح المعرفة

AL HÂSHIYAT AS SÂNIYAH 'ALÂ SHARH AT TAJRÎD

The second of the two glosses by Sadraddin al-Hirazi written in reply to Dîwâni's second gloss No 605 above. The present gloss was also dedicated like the first to Sultan Bayazid. After the common beginning quoted in the notice on No 606 above the present gloss runs thus —

فَدَكَبَ كِتَابَ أَوْرَلَى السُّرْجِ الْمَكَبَدِ مَا سُمِحَ لِي مَنِ ابْنَادَ
الْمَطَالِعَهُ وَأَوْلَى الْمَعَاجِدَ الْمَعَاطِهُ مِنْ لَاحَ لَيْ اَنَّهُ يَعْلَمُ لِعَصَمِ الْأَحْلَمِ اَسْبَاعَهُ
وَأَنْ يَعْصَمَ مِنْ صَعَادِ الْأَطْلَالِ مِنْ صَوْبِ الْأَسْدَهِ دَعْوَلُهُ وَيَنْظُرُ إِلَيْيَ مِنْ تَحْوِلِ
لِحَلَالَهِ سَادَهُ وَلَا يَنْظُرُ إِلَيْيَ سَاعِدَلُهُ *

For other copies of the work see India Office Nos 424-25
Munich No 295

Written in Nasta'liq. Not dated apparently 11th century A.H.
Foli 1-2 are supplied in a later hand

No. 608

foll 280, lines 17, size $9\frac{1}{2} \times 5$, $6\frac{1}{2} \times 2\frac{1}{2}$

الحاشية على حاشية الدواني

AL HÂSHIYAT 'ALÂ HÂSHIYAT AD
DAWWÂNI.

A detailed annotation of Dawwâni's first gloss (No. 603 above), containing also an independent gloss on that portion of Qushjî's commentary (No. 598 above), which was not dealt with by Dawwâni. The quotations from the text of At Tâjîd (No. 593 above) are introduced by the words **بِالْمُصَدَّقِ**. Passages from Qushjî's commentary are introduced by the words **بِالسَّارِحِ**, and quotations from Dawwâni's gloss by the word **بِالْوَادِيِّ**.

By Mu'zâjân Habîballâh ash-Shîlâzi a well-known scholar of Shîlâz and a pupil of Dawwâni who was specially known for his merits in theology, philosophy and jurisprudence. His glosses and annotations in respect of works embracing the subjects referred to above are specially appreciated by scholars. He died in 994=A.D. 1586 see Brock vol II p. 414, Hâj Khal, vol I, p. 163, Raudat al Jannât p. 205

Beginning —

فَالْمَصْدَدُ ، إِنَّمَا بَعْدَ حَمْدِ وَاحِدَةٍ ، الْوَادِيُّ عَلَى دِعْمَانَةٍ أَوْلَى لِيَدِهِ

أَن يَعَالَجَ وَيُرَكِّبَ ، الْمَوْصُودُ ، هَذِهِنَا إِيمَادُ لَطِيفَةٍ ، الْجَعْلُ *

For other copies of the work see Berlin No. 1761, B.I. Mus., No. 387, India Office, Nos. 421-22, Râmpuri Library, Nos. 104, 106, 'Asifîyah Library, No. 8

Written in Nasta'lîq Dated A.H. 1012

No. 609

foll 128, lines 17, size $7\frac{1}{4} \times 5$, $4\frac{1}{2} \times 2\frac{1}{2}$

The Same

Another (but incomplete) copy of the preceding work, beginning abruptly thus

فَالْسَّارِحُ يَدْكُرُ الصَّمِيرَ نَاهِيَارَ ابْنَيْرَ لَعْلَ الْكَتَمَةِ فِي يَدِكُرِ

— and corresponding to foll 204-276 of the preceding MS

No. 612.

foll 311, lines 25, size $8\frac{1}{2} \times 5$ $4\frac{1}{2} \times 2\frac{1}{2}$

VOL II

Continuation of the preceding volume, beginning thus

وَلَهُ يَبْرُدُ أَنَّ الْمُرْكَدَاتِ التَّخِيَالِيَّةِ فَعَلٰى يُمْكِنُ أَنْ يَكُونَ اللَّهُ رَأَصَافِعًا إِلَيْهِ
مَسْوِيَ الْمُرْكَدَاتِ التَّخِيَالِيَّةِ مِنَ الْمَعْدُومَاتِ الْمُمْكَنَاتِ إِلَيْهِ *

Corresponds with foll 137^b-196 of No 610 above

It is stated, at the end, that the present copy in two volumes is a transcription of an autograph copy, bearing the following colophon which tells us that the work was composed in Isfahān, 11 1064 —

وَدَوْعَةِ الْعَرَاعِ مِنْ تَسْوِيْدَةِ . سَدَّهُ ارْبَعَ وَسْتَهُ وَاللهُ عَلَى دَدِ
بَرْ لِهِمَا الْقَيْرَ الرَّاحِيْ عَوْدَهُ حَسَنِ بْنِ حَمَّالِ الدِّينِ مُحَمَّدِ البَخْرَسَارِيِّ *

Written in fair Naskh. Not dated, apparently 13th century A.D.
Scribe اَنْسَحْ قَطْبُ الدِّينِ الْبَخْرَسَارِيِّ

Muhammad Bakhshī, the father of the founder of the Library in the following autograph note in Arabic remarks that he purchased these two volumes at an English auction in 11 1282

وَأَنْتَلَ هَذَا الْكِتَابَ إِلَيْ مَلَكِ أَوْلَ الْعَادَ وَأَحْوَاهُمْ يَوْمَ يَدَكَ مَهَادِ
الْقَيْرَ الرَّاحِيْ مُحَمَّدَ بْنَ حَسَنِ حَانَ مَالِيْعَ السَّلَطَانِيِّ اَعْدَى دَدَكَ ، دَدَلَامَ
اَنْ سَحْرَ بَرِيَّهُ فِي تَارِيْخِ عَسْرِ مِنْ حَمَّادِيِّ الْمَائِدَةِ سَعَةَ اللهِ ، وَ مَأْيَتِهِنَ اَدَمَ
وَ دَمَالِيْنِ مِنْ الْبَحْرَةِ الْأَدَوَرِيِّ *

No. 613

foll 79, lines 25, size 10×6 , $7 \times 5\frac{1}{2}$

الْحَاشِيَّةُ عَلَى الْحَاشِيَّةِ الْقَدِيمَهُ

AL HÂSHIYAT U 'ALÂ AL HÂSHIYAT
AL QADÎMAH.

An incomplete copy of an annotation of Dawwâni's gloss, No 603 above

By Jamâladdîn Mahmûd ash Shîrâzî a scholar of Shîrâz

A copy of the present work is noticed in Rampur No 105 but the date of the author's death is not mentioned in that or any other catalogue. He repeatedly refers however in the present work to Dawwani (d. A.H. 907 = A.D. 1510) as his teacher from which we may conclude that he himself was a scholar of the 10th century A.H. Jamaladdin on fol. 12^b points out in the following passage that in regard to certain points of philosophy Dawwani contradicts himself in two of his works viz. in his gloss No. 603 above and in *Sharh Hayakil an Nur* (see Hand list No. 1901) —

وَالْعَجَبُ مِنِ الْإِسْلَامِ وَدِسْ سَرَةِ ادْعَى وَيْ حَوَاسِي الْمُحَمَّدِيَّانِ
أَوْرَادُ الْمَفْوَلَةِ الْحَرَكَةِ لِلْإِنْدَانِ يَكُونُ مَا لَفَوْهُ وَوَيْ سَرَحُ هَنَا كُلُّ الدُّرُّ لِلْإِنْدَانِ
يَكُونُ الْأَوْرَادُ وَيْ نَعْسُ الْأَمْرِ حَدِّيَّ وَصَحُّ الْعَلَمِ الْعَلِيِّ •

The fact that Mahmud *ibn Shirazi* in referring to Dawwani in the present work employs the word دِسْ سَرَةِ (used always of the dead) at once suggests that the present annotation was composed after Dawwani's death in A.H. 907.

Beginning —

مُولَّهُ دِسْ سَرَةِ لَمْ يَرِدْ لَهُ مَعْدُداً أَعْلَمُ لَنْ سَدِّ || ٢٠ | دِسْ سَرَةِ
لَمَّا أَتَى لَنْ الْمَعَافَ فِي الْمَطَبِ بِوَسْطِهِ الْصَّلَاةِ بَعْدَ الْتَّنْيِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَعَدَّدِ عَلَى طَرِيقِي السَّعَةِ وَأَهْلِ السَّعَةِ | إِنْدَانِ يَحْمَلُ
كَلَامَ الْمُحَقِّقِ الْعَلِيِّ •

Written in Nasta'liq. Not dated apparently 11th century A.H.

No 614

fol. 158 lines 16 size 7 x 4¹ 4¹ x 3¹

الْحَاسِنَةُ لِلْحَائِشَةِ الْحَمْرَى

AL HÂSHIYAT U 'ALÂ HÂSHYAT AL KHIDRÎ

An annotation of the gloss of *Khidri* a scholar of the 9th century A.H., on the 3rd Maqsad of *At Tajrid* (see No. 593 above) and the commentary by *Qushji* (see No. 598 above) on the same. For a copy of *Khidri*'s gloss see Berlin No. 1762. The present annotation was dedicated to Sultan Sulaiman (A.H. 1077-1105 = A.D. 1666-1694), a Persian king of the Safavid dynasty.

وَمُرَا مَدِينَةٍ بِنْ مُحَمَّدٍ بْنِ حَسَنٍ اشْ شِنْ وَانِي
commonly called Mullâ Mirzâ (مرزا مللا) , a pupil of Khûnsârî
(see No 610 above) The present annotation and its author are
mentioned in Kashf al Hujub fol 48, but the date of the author's
death is not given From the fact that he was a pupil of Khûnsârî
(d. A.H. 1098), and that he dedicated the present annotation to Sultân
Sulaimân, as mentioned above, we may conclude that he flourished in
the 11th century A.H.

Beginning —

حَيْرَ مَا يُوَسِّعُ بِهِ مَحَاجَدُ الْكَلَامِ . الْحَمْدُ لِلّٰهِ الَّذِي تَعَزَّزَ بِالْتَّجْرِيدِ ...
كَلَبُ التَّجْرِيدِ مِنْ مَصَدَّقَاتِ . نَصْدُرُ الْكَلَامَ وَالدِّينَ . وَسِرْجَهُ الْجَدِيدِ
لِلْقَوْسَنْجِيِّ . . وَكَاهُ . الْخَوَاشِيِّ الْتَّحْصِرِيِّ عَلَيْهِ . وَهُنَى مَعَ دَلْكَ مَعْلُوِّ
. فَنَظَرُوا مَا هُنَى مِنْ اسْرَارِهَا مِنْ أَيَّامِ الدُّوَلَةِ الْعَالَمِيَّةِ . ادُو الْمَهْفُورِ
* إِلَاهُ سَلَمَانِ الْتَّحْسِلِيِّ الْمُوسَوِّيِّ وَحَجَلَتِنَا تَحْقِيمَهُ لِلْحَصْرَةِ الْجَدِيدَ الْجَعْلِ

The present copy is defective at the end

Written in Nasta'liq Not dated, apparently 13th century A.H.

No. 615.

fol. 160, lines 32, size 10½ × 5½ 7½ × 3

الْحَاشِيَّةُ عَلَيْهِ شِرْحُ التَّجْرِيدِ

AL HÂSHIYAT Ú 'ALÂ SHARH AT TAJRÎD.

A very useful critical gloss on the first Maqsad of At Tajrîd (No 593 above), which deals with *الْأَمْرُ الْعَلَمِيُّ* (fundamental principles). The author quotes the following commentaries and glosses, viz. Hillî's commentary, No 594 above, Qushîjî's commentary, No 598 above, Isfahânî's commentary, No 595 above, Sayyîd Sharîf's gloss, No 597 above, Dawwânî's glosses, Nos 603, 605 above, Sadraddîn's glosses, Nos 606, 607 above, Mirzâjân's gloss No 608 above, Mahmûd ash Shîrâzî's gloss, No 613 above, and a gloss by one Shâh Fathallâh, as to whom see below.

The name of the author does not appear anywhere in the work. Neither author nor gloss is mentioned in the books of

reference. The fact that he quotes Mirza Muhammad Astarabadi (*d.* A.H. 1028 = A.D. 1618) thus سمع عدًا من عالٰي المتصوّب صراحته مُحَمَّد الْأَسْرَارِيَّي مُدْ طَلَه and employs in referring to him the phrase used of living persons viz. عَدْ طَلَه gives us reason to hold that he was a scholar of the 11th century A.H. and that the gloss was composed in or before A.H. 1028. The writer of the gloss frequently refers to his teacher without mentioning his name and always in the words عَدْ مُدْ طَلَه or قَالَ الْأَسْرَارِيَّي. The fact that he employs in referring to his teacher the same phrase (عَدْ طَلَه) which he uses for Mirza Muhammad in the passage quoted above gives us some reason to think that Mirza Muhammad was his teacher. On fol. 72 he mentions Shah Fathallah شاھ فَطَّالَه as a teacher of his teacher thus حَدَّى مَا سَمِعَ عَنْ اسْنَادِه بِعَلَى عَنْ اسْنَادِه سَمِعَ فِي سَاحَةِ دِينِ اللَّهِ and on fol. 46 he refers to a literary dispute between the above mentioned Shah Fathallah and Mirzajan (*d.* A.H. 994 = A.D. 1586 see No. 608 above). The wording of the preface and his support of Shi'a doctrine at once suggest that the writer of the gloss was a Shi'a scholar.

Beginning —

الحمد لله رب العالمين صلى الله على محمد صلى الله عليهما الطاهرين
قال الله رب العالمين رب العالمين رب العالمين رب العالمين رب العالمين
لهم نصير كتابك نحمد الله وسنجده نعلق فوله أما بعد كذا هو دات الله
دوسين احدهما الانوار ياسعا بدلائل المذكورة في هذا الكتاب انساب
المطالب وهذا نوع من رماعه الاستغلال الحرج

In A.H. 1165 one Hafiz Rahmat Khan was in possession of the present MS. as appears from a note on the title page followed by his seal dated A.H. 1165.

A seal dated 1182 of one Muhammad Sibgatullah Khan is found on the title page.

The title page also bears two Arddidas dated A.H. 1192 1198 respectively.

Written in fair Naskh. Not dated apparently 12th century A.H. in or before A.H. 1165.

No. 616.

foll 136 hne^c 23, size 10¹ x 6, 7 x 3

تغمیداً... ملا حسین علی‌ادبی

TAQ'İDÂT U MULLÂ HUSAIN BAGDÂDİ.

Another gloss on the 1st Maqsad of At Tajrid (No. 593 above). The works referred to in the preceding gloss are also quoted here.

By Mullâ Husain al Bagdâdi *بن عدّادی* ~ "c. a Shî'a scholar of Bagdâd of the 11th century. Neither author nor work is mentioned in any catalogue. The author of *Kashîf al Hujnib*, on fol 105^r, mentions our author's son, Darwîsh 'Ali and his work, *Gumyat al Adib*, but he does not provide us with the date of death of Darwîsh 'Ali, or mention the century to which he belonged. Hence no clue as to the date of our present author can be obtained from the above statement. The fact, however, that the author, in his present work refers to his teacher (without name) as follows اباد مدظلہ او مال الـ تاد gives us every reason to believe that he was a contemporary of the author of gloss No 615 above, and hence was a scholar of the 11th century A.H. The latter author also refers to *Shâh Fathallâh* as a teacher of his teacher and uses the same phrases in referring to his own teacher (اباد مدظلہ او مال الاستاد) from which we may conclude that both scholars were pupils of the same teacher. Further, the date of transcription of the present MS viz A.H 1062 tells us that the work was composed before that year.

Beginning —

قال المصطفى رحمه الله اما بعد حمد واحده ، الوجود على نعمائه
اعلم انه رحمه الله تعالى عدل في صدر كتابه عن الاسلوب الممدوح و احتقار
اسرارنا عزيزنا . . قال الاستاذ مدظلة في توك ، الموصوف اشارة الى ارب داده

Written in Shafi û'âmîz Nasta'lîq

الاتجاه العام *

No 617

fol 220 lines 21 size 8 x 5¹ 6 x 3

سوارن الالهام

SHAWĀRĪQ AL ILHĀM

A commentary on the 1st Maqṣad of *At Tajrīd* (No 593 above) explaining difficult passages and points of philological and theological interest

عبدالرّزاق بن علي بن الحسين الرازي سوارن الالهامي
By Abdarrazzaq bin Ali bin al Husain al Lahiji, a well known scholar of Persia of the 11th century A H. He was a pupil of Sadraddin ash-Shirazi (d. A H 1050 = A D 1640 see No 629 below). He worked as professor in the College of Quim. He is also known as a good poet and the author of a great Diwan. His poetical name is Fayyad. He was a favourite scholar of Shah Abbas II (A H 1052-1077 = A D 1642-1666) of the Safavid dynasty of Persia to whom he dedicated his Persian work on theology Gauhar-i Murid (for copies of which see Persian Hand list No 1316 Rieu Persian Cat vol 1 p 32). The date of the present commentator's death is not mentioned by his biographers. The fact that as stated above he dedicated one of his works to Shah Abbas II who did not succeed to the throne until A H 1052 suggests however that he died somewhat later than the year A H 1050 mentioned by Dr Hidayat Husain see Buhar Library Cat vol 11 p 102 where an annotation of Khidri's gloss (see No 614) by the present commentator is mentioned.

Beginning —

ربما اتيح سنا و سس فومعا بالمعنى و انت حبر الفانحين اما بعد
الحمد لله الذي هدانا ابدا و ما كنا لنهدي لو لا ان هدانا الله
و بعون العبد الراحي و سباب ربه الملتحي عذر الرّازق بن علي بن حسن
الالهامي و سوارن الالهام في سرح بخربد الكلام الع

The present work is only mentioned in *Kashif al Hujub* fol 48 but it has been printed in Tehran A H 1280

Written in fair Naskh Dated A H 1233

No. 618.

foll. 167, lines size $9 \times 5\frac{1}{2}$, 6×3 .

معارج الفهم

MA'ĀRIJ-AL FAHM.

ـَالَّذِينَ هُمْ بِهِ مُبِينٌ، الْعَلَيْهِ مَنْ يَرِدُهُ، (d. A.H. 726 = A.D. 1326, see No. 594 above) on his own concise text-book of theology, called *Nazm al-Baihîkî*

Beginning

الحمد لله على ما أولاها من التوبيخ و هداها الى سواد
السفل اما بعد لاما و معنا الله فيما سله ، من الاوقاف داملاه معدمة
في علم الكلام و سمعهاها دللام الدراهن رأينا ان اصلى شرحا
و نبذة دمعارج الفهم الخ *

The beginning of the text runs thus

الحمد لله الواحد في ذاته المتعود في صفاته الخ *

Hilli tells us in the preface that the text of his treatise was extremely concise, and was not sufficiently helpful to the students, hence the present commentary

هذا كتاب موسوم بـ *معارج الفهم*
الـَّهُمَّ فِي سِرِّ الْهَامِ وَهُوَ دِلَامُ الدِّرَاهِمِ فِي أَصْوَلِ الدِّينِ كُلَّهُ، مِنْ مَصْنَعَاتِ
الدِّحْرِيرِ الْعِلْمِ حَجَّةُ الْعَاصِمَةِ عَلَى الْعَامَةِ مُلْكُ الْأَنْتَاجِ وَالْمُحَقَّقِينِ مَا لَمْ يَأْفَاصِلْ
وَالْمَدْفَقِينِ رَكْنُ الْإِسْلَامِ وَالْأَهْمَى مِنْ أَهْمَى اهْمَى الْحَقِّ وَالْأَهْلَهِ وَالْدِينِ أَبِي مُنْصُورِ
ـَنِ بْنِ السَّيِّدِ الْعَقِيقِ السَّعِيدِ سَدِيدِ الْمَلَهِ وَالْدِينِ يُوسُفِ، بْنِ الْمَهْرَ الْعَلَى
indicates the title of the work as well as its author's name

On the margin of the title-page, the following saying of 'Ali, the 4th Caliph is quoted
ـَالَّذِي كَانَتْ كِتَابَهُ فَنَكُونُ فَادِرًا عَلَى مَطَالِعَتِهِ +
الْعَرُوفُ عَلَى كِتَابِهِ فَنَكُونُ فَادِرًا عَلَى مَطَالِعَتِهِ +

| حَمَّامُ الْأَنْ |

Another note, followed by a seal dated A.H. 1150, tells that the MS was for some time in the possession of Mîzâ Muhammad, commonly called 'Âqâ Mîzâ, a noble of the court of Muhammad Shâh (A.H. 1131-1161 = A.D. 1719-1748)

For other copies of the commentary see Berlin No 1796 India
Office No 4711-6

Written in Nasta liq Not dated apparently 13th century A.H.

No 610

fol 198 lines 32 size 9 x 5½ 6 x 3

كمب الالعس

KITÂB AL ALFAIN

A work containing 2 000 arguments of which the first one thousand are in support of the claim of Ali to the Khilafat and the rest in refutation of Sunni arguments in favour of the claims of the first three Caliphs. The present copy which is defective at the end contains only 1 019 arguments corresponding to pp 1-260 of the Tehran (printed) edition dated A.H. 1248

Author Jamaladdin Hasan bin Yusuf al Hilli (d A H 726 = A D 1326 see No 594 above)

Beginning —

* الحمد لله مطهر الحق بحص الادله الواضحه اليم

The work is not mentioned in Brock but it was printed in
Tibran A.H. 1248

Written in good Naskh Dated ۱۱۲۴

مُحَمَّد عَلَى، بْنُ مُحَمَّد حَسَنٍ كِمالٍ، Scribe

No. 620

fol. 169 lines 16 size $7\frac{1}{4} \times 4$ $5 \times 2\frac{1}{4}$

اللوامع المعدادية

AL LAWĀMI' AL MIQDĀDIYAH

(Designated in Brock vol II p 199 Al Lawam
Al Haliyah & Al Mahabis Al Kalamiyah)

A rare work on the philosophical views and theological theories relating to metaphysics dispensations of the prophets Imamāt and the beginning, and end of the world divided into 11 Lāmī each of which is sub divided into several Fāṣlī.

Author Miqdad bin Abdallah bin Husain bin Muhammad
Siyuri Al Asudi، محمد السعدي، الأسدی، سید بن عبد الله بن حسین بن مهدی

Shī'a scholar of repute, known for his special merits in philosophy and theology. He refers in the present work to his commentary on Nahj al Mustāṣhid of Ḥillī (d. A.H. 726=A.D. 1326, see No. 591 above). He composed a commentary on the Qur'an known as Kanz al 'Irfān. For a copy of which see Hand-list, No. 310. The year of the author's death is not mentioned by his biographers, but Brock, in vol. II p. 199, tells us that he was alive in A.H. 800, as is evident from the fact that the present work was composed in A.H. 801=A.D. 1401, as appears from the following colophon of the author, quoted at the end of the present copy:

وَالْمَسْعُولُ مِنَ السَّادَةِ الْعُلَمَاءِ وَالْأَئِمَّةِ الْهَذَلَاءِ مَمْنُوهٌ . عَلَيْهِ عَلَى
هَذَا الْكِتَابِ أَنْ يَسْلِحَ مَائِسَاهُ أَنْ يَحْدُثَ فِي الْكَلَامِ مِنَ الطَّعِينَانِ وَفِي الدِّطَامِ
مِنَ السُّبُو وَالْمُسْبِيَانِ وَأَنْ يَسْتَرِهِ بَدِيلُ الْعَقُوبَ وَالْعَقْرَانَ وَالْعَقْوَعَدَ كَرَامُ الدِّيَاسِ
سَاهِمُوا ... وَالْحَمْدُ لِلَّهِ وَحْدَهُ ... وَفَعَ الْعَرَاغُ مِنْ تَسْلِيْعَهُ يَوْمَ الْأَرْبَاعَ تِسْعَ
عَشَرَ شَهْرَ حَمِيدِيِّ الْأَوَّلِيِّ سَعْدَ أَرْبَعَ وَسَمَائِهِ وَكَاهَ ، مَسْعُودَ الْعَدَدِ مَعْدَادَ
مِنْ عَدَدِ اللَّهِ الْأَسْدِيِّ عَفْرَاللَّهِ لَهُ وَلَوَالدِّيَهُ *

The author of *Kashf al Hujub* on fol. 136^b, mentions another work of our author known as *Al Maqā'il al Miqdādiyah*

Beginning

السَّجَاتُ لِجَلَالِ مَدْعُ اِطْقَوِيِّ بَأْيَابِ وَجْوَبِ وَحْوَدَةِ هَوِيَابِ الْأَسْدِيِّ
وَأَعْرَقُ تَيَارِ بَحَارِ الْوَهَنَةِ عَوْلُ الْعَلَاءِ الْحَمِيِّ *

The present copy is defective for the want of some folios containing certain portions of the preface, as well as a portion of the 1st Lāmī'. Only one other copy of the work is mentioned viz., in Munich No. 153.

Written in fair Naskh. Dated A.H. 1056

No. 621

folis 336, lines 22 size 10 x 7, 8 x 3

المحلّي مرأة الممحى

AL MUJALLI U MIR'AT AL MUNJI.

A rare commentary on the commentator's own work, *Masâlik Al Afhâm*, the theme of which is the fundamental agreement in general

between the theories of the theologians and the theories of the philosophers and specially between the mystic theories of the Sufis and the theories of the Intuitionists (Ishraqiin). The author removes apparent differences between them by means of explanations based on reliable works of theology, Sufism and philosophy and maintains that the difference is one of technical phraseology only whereas at bottom the source is the same. Points upon which the philosophers and Sufis are in agreement whenever these have an indirect bearing on Shi'a views are used to support the latter. The work is divided into a Muqaddimah, two Qisms and a Khatimah. Regarding the composition of the present commentary the author tells us that in A.H. 894 after his return from Mecca to Iraq he found a very eager desire on the part of the students to master the text of his work *Masalik al Ashrah* and the gloss *Nur al Munji* composed by him on the same and being repeatedly asked by them for a detailed explanation of the text and the gloss he composed the present commentary in A.H. 896.

مَدِينَةِ عَلَىٰ مُحَمَّدِ بْنِ أَبِي جُمَهِرٍ، a famous Shi'a scholar who flourished in the 9th century A.H. He was specially noted in his age for his merits in philosophy, theology, jurisprudence and logic and produced some useful works on these subjects. He obtained special fame for his success in a disputation held at Mashhad in A.H. 878 with Mullā Harawī a Sunni scholar on the Khilafat question and some other points relating to jurisprudence. For a full account of this see *Manazir Jumhuriyah* a Persian work a copy of which is mentioned in *Buhār Library* vol. 1 No. 114 also *Majlis V* of *Majalis al Mumkin*. Another work of this author on theology known as *Zad al Musafirin* (زاد المسافرين) is specially esteemed. See for his life and works *Rawdat al Jannat* p. 523 *Nama-i Danishwaran* p. 733 *Brock* vol. II p. 200.

Beginning —

اللهم ما يأتنا من التحسن و الطول العطاء فم الفضل الرسالة
الموسومة *مسالك الأوهام في علم الكلام* كتب على موضع منه حاسمة
وافية و بعض السادة *الدور المتعلى* فلما ودعت العراق وكانت
الخدمة العاكدة من هذه المسند سمع افع و سعدون و نعامة اسفل
بعراً أدتها و يحصل معها حماية من أهل الطلعة و اردموا على استخلاص
مطالبها لابي دد حمعن في أقدر مصالحها و مسلك معاهدها

دين ولد الكلام و الحكمه و طبعه، ندعهمما احسن تطبيق دم وى كبير من المواقع على طريق الاشرار و الدين من الحكماء و اهل الله من صوبه العلماء ... والدهرسونى ان اصلى لهم تملک الكتاب الحج *

For another copy of the work see Bûhar Lib Cat , vol ii, No 96

Passages from the text are introduced with the word **و**, passages from the gloss with the word **ف**, and explanations of those passages with the word **أقول**.

Written in Nasta'liq Dated Isfahān A.H. 1067

No. 622.

foll 198 lines 15, size 9×4 , $4\frac{1}{2} \times 2$

كتبة ، الحقائق المحمدية

KASHF AL HAQÂ'IQ AL MUHAMMADIYAH.

A detailed commentary on the treatise of Sadraddin ash-Shirazi (*d* A H 930 = A D 1523, see No 605 above), called رساله في انسات الواح (Risâlat u ffî Isbât al Wâjib), dealing with the divine nature and attributes, which Sadraddin composed in competition with Dawwâni (*d* A H 907 = A D 1501, see No 603 above), who had written a treatise with the same title on the same subject.

By **Giyâsaddîn Mansûr bîn Muhammad al Husainî**, عیاں الدین مسحور بن محمد بن الحسین، son of the above-mentioned Sadraddîn Like his father, he was known for his special merits in philosophy, theology and logic, and is the author of several works He died in A H 949 = A D 1542, see Brock, vol II, p 414, Majlis VII of Majâlis al Mu'minîn

Beginning —

يا عذاب المستعديين سألك كمك ، التهائى و الاطلاع على دنائع الاسرار
... و بعد فان العدد الايس دمولاة الايس عن سواه عذاب متصور
الحسدى سمه : شرى هدا ركبه ، التهائى المحمدية الحم *

A copy of the text, without the preface, is noticed in India Office, No 468 The beginning of the text, as given in the present commentary runs thus

لَا إِلَهَ إِلَّا هُوَ الْأَسْمَاءُ الْحُسْنَى مَدْعُ الْإِنْدَادِ وَمَدْعُ النَّعَادِ وَاللَّهُ الرَّحْمَنُ
وَبِهِ سَالَةٌ فِي أَنْدَافِ الْوَاحِدِ الْمَوْلَى وَصَفَاهُ اللَّهُ بِهِ الْعَصْلُ
لَا لِمَنْ يُنْهَا نَعَالِيُّ *

No other copy of the commentary is known to us.

Written in Nasta'liq Dated A.H. 1022

Scribe من محمد الكاظم السراوي

No 623

fol. 528 lines 27 size 11 6¹ 6¹ × 5

احقائق الحق

IHQÂQ AL HAQQ

A polemical work containing a detailed refutation of Ibtal u Nahj al Batil which was composed by Fadl bin Ruzbahan (a Sunni scholar of Isfahan of the 9th century A.H.) in reply to Nahj al Haqq a work written in refutation of the theological theories and legal ideas of the Sunnis by Hilli (d. A.H. 726=A.D. 1326 see No. 594 above) and dedicated to Sultan Ikhudabinda Muhammad (A.H. 703-716=A.D. 1303-1316). For a copy of Nahj al Haqq see India Office No. 437. The author of the present work first quotes verbatim passages from Hilli's work introducing these with the words ما يرث الله رحمة (The author said May God elevate his dignity!) these passages from Hilli being followed by verbatim quotations from Fadl bin Ruzbahan's work prefaced by the words ما ينفع الله حفظة الله (The member of the Nasiriyah sect said May God thrust him downwards!).

The prejudice of the author against the Sunnis is thus revealed by his speaking of a Sunni scholar as a member of the Nasiriyah sect a sect which totally rejects Ali's Khilafat and in the preface he uses most abusive language of Fadl Ruzbahan. The latter author supporting his refutation of Shi'a doctrines entirely by quotations from Shi'a works our author does the same supporting his refutation of Sunni doctrines by quotations from their works.

Author Nurallah bin Sayyid Sharif al Marashi al Husuni ash-Shustari نور الله بن سعيد شرف الحسيني السوسيري a noted Shi'a scholar of a Marashi Sayyid family of Shushar (Persia) and the author of several Arabic and Persian works who came to India in A.H. 993 and was presented by Halim Abul Fath (d. A.H. 997=A.D. 1588) to the

Emperor Akbar, who in A.H. 995 appointed him Qadi of Lahore. The present work, which was composed in A.H. 1014, from the violence with which it attacks the Sunnis and especially the Sunni Caliphs, inflamed the feelings of the Sunnis against the author. The Emperor Jahāngīr (A.H. 1014-1037 = A.D. 1605-1627) at their instance put the author to death in A.H. 1019 = A.D. 1610, on which account, he has been declared a Shahid (martyr) by the Shī'a sect. He was buried in Agia. See *Kashf al-Hujub* fol. 9, *Raudat al-Jannat*, p. 222, *Taqkira i'Ulamā'i Hind* p. 245, *Muntakhab at-Tawārikh* vol. m, p. 137, ZDMG vol. xxix, p. 676. Dr. Rieu in Persian Catalogue, p. 337, mentions the author but does not give the date of his death. His merits as a scholar and as a stylist both in Arabic and Persian were fully recognised even by Sunni scholars in spite of his sectarian intolerance. For his autograph see No. 609 above which is transcribed by him.

Beginning —

* الحمد لله الذي حمل عبام سعدة الحق علينا اع

The following colophon tells us that the work was completed in Agia, A.H. 1014 —

وَهُدَى أَنْقُو دَطْمَ هَدَهُ الْأَئِنِي الَّتِي وَشَحَّ عَوَالِي الْمَعَالِي فِي سَلْكِ
وَرِسْلَةِ الْهَوَى وَارِعِ عَسْرَ وَيَ بَلَدَهُ أَكْرَهُ لَا دَانِخَدَهَا الْكُفَرُ وَكَرَهُ
وَاسْتَعْمَلَ وَيَمَا السَّبِطَانَ مَكْرَهُ •

The work is not mentioned in Brock but for three other MS copies of the work see Rāmpūr p. 281, Asiatic Society Cat. p. 27, Buhār Lib. Cat., vol. II, No. 119.

The work was printed in Tīhrān A.H. 1273

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Dated A.H. 1107

Scribe عَدُدُ الرَّوْسُولِ بْنُ سَعْيْدِ الْقَادِرِ بْنِ حَسَانِ الدِّينِ الْأَاهُورِيِّ, who says, in a note at the end, that he compared his transcription with a copy revised by the author himself.

No 624

fol 56 lines 13 size 8½ × 5½ 6 × 3½

الإعاظات

AL'I QAZAT

A work dealing briefly with the theory of the creation (the creation not only of men but even their actions by God) from the philosophical and theological standpoints. The present theory is the basis of two important theological points دبر و حرر (predestination and free will). The author tells us in the preface that the present work is an independent composition on the subject though he had dealt with it in the relevant chapters of his other compositions such as *Ar Rawashih*.

Author Muhammad Baqir bin Muhammad ad Damad محدث داماد a Shi'a scholar of great repute. He was a native of Astrabad but settled permanently in Isfahan. He completed his studies in Mashhad. He was specially noted in his own age for his masterly ability in philosophy logic and theology and was known by the title of Sayyid al-ilm (master of learning). He was surnamed Damad by his father who was the Dunad (son in law) of Ali bin Abd Ali the famous Shi'a Mujtahid and hence many authors refer to him as Sayyid Baqir Damad. Our author is warped by his pre-judice against the Sunnis but his compositions on the subjects mentioned above are looked upon as standard authorities by scholars of both sects. He died in A.H. 1040 = A.D. 1630. See for his life *Ikhlasat al Asr* vol II p 341 *Nujum as Sama* p 46. Dr Rieu in Persian Cat. vol II p 835 supports the present date quoting the following chronogram of a contemporary — عروس علم دن را مرده داماد. The author of *Sulafat al Asr* fol 244 wrongly holds that this author died in A.H. 1031. Brock vol II p 341 also wrongly gives the date of the author's death as A.H. 1070 = A.D. 1659.

Beginning —

الحمد لله رب العالمين حم حمدة و الصلاة على حمدة من اهـ
 محمد و الله المغصوب من عدوه بعد عدد سالمني اخاص الله ان
 سهل موصاص العدس عن مسلمه حلى الاعمال ولقد اوصى حبها
 في كتابه العالى وفي كتابنا الراشح *

Written in beautiful Naskh Not dated apparently 11th century
 A.H.

No. 625

foll 71, lines 21, size $9\frac{1}{3} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 4\frac{1}{2}$

نَوْيِمُ الْإِيمَانِ
'TAQWÎM AL-ÎMÂN.

A work in which are expounded those important theological theories relating to metaphysics which are in full agreement with philosophical theories

The work is divided into the following 5 Fâsîl

i	Foll 1-12	لصحيحة
ii	Foll 13-21	تقوييمات
iii	Foll 22-34	تقوييمات تقدیسیہ
iv	Foll 35-53	استيقاع مارقی من التقویمات القدسیة
v	Foll 51-71	تصحیحات تحریریہ

Author Muhammad Bâqî bin Muhammad ad Dâmâd (d. A.H. 1040 = A.D. 1630, see No. 624 above)

Beginning —

تعده س ، يا من الاذوار طلاقك و تمجد يا من الدواب اوعالك
 اما بعد وان احوج المغتافين الى الله العدى محمد باقر الدمامي الحسني

* الحج

For other copies of the work see India Office, No. 581, Buhâr Lib Cat, vol. II, No. 101

Written in beautiful Naskh within gold-ruled borders Bears a frontispiece Not dated, apparently 11th century, A.H.

No. 626

foll 121 lines 21, size $8 \times 5\frac{1}{2}$ $6\frac{1}{2} \times 4\frac{1}{2}$

التعليق، على تقويم الایمان مع الايقاظ،

**AL TA'LÎQÂT 'ALÂ TAQWÎM AL
 'ÎMÂN MAA AL 'IQÂDÂT.**

Two works of Muhammad Bâqî Dâmâd, bound in one volume
 Foll 1-84 At Ta'lîqât (التعليق) A commentary by Muham-

mad Baqir Damad (*d* ١٠٤٠ = A.D. 1630 see No. 624 above) on his own work *Taqwim Al Iman* for which see No. 625 above

Beginning —

الحمد لله رب العالمين و الصلاة على سيد المرسلين و بعد
بِهِ مَعْلَفًا عَلَى كِتَابِ تَقْوِيمِ الْإِيمَانِ وَلَهُ تَعْدِيزُ الْعَدْسِ الطَّفْرَاسِ
مَصْدَرُ الْحُجَّةِ *

No other copy of the commentary is known to us

Fols. 84-121 *Al Iqazat* (الإجازات) For another copy of this work see No. 624 above

Both volumes are written in beautiful *Naskh* within gold ruled borders and by the same scribe. Not dated apparently 11th century A.H. The handwriting of the present MS is identical with the hand writing of No. 624 above

fol. 42 lines 21 size $8\frac{1}{2} \times 5\frac{1}{4}$ 6 x 3 $\frac{1}{4}$

No. 627

تعارض الصراحت

NIBRÂS AD DIYÂ'

A treatise on the important Shi'a theological theory (the *الدداد* possibility of my thing happening contrary to the divine fore knowledge). The present theory is the basis of *Taqiyah* the important Shi'a doctrine (See for description of the same Hughes Dictionary of Islam p. 628)

محمد باقر بن محمد الداماد (*d* ١٠٤٠ = A.D. 1630 see No. 624 above)

Beginning —

سَدَّادِكَ الْلَّاهُمَّ وَسَمِدِكَ سَعْدِصُونَ عَلَى مَا فِي دُنْدُونَ
أَحَدَسَ سَادِسَ الْمَعْصُومِينَ وَ شَرَحَ نَافَ الدَّدَادَ الْحُجَّةِ *

The author in the present work refutes the Sunnis who oppose the above mentioned theory and holds that without admitting its validity it is hardly possible to defend the belief common to both sects in the efficacy of prayer (الصلوة). He further quotes certain Hadîs from the six Sunni canonical collections of traditions interpreting

them in favour of the theory A Shî'a Hadîs in its support is quoted which runs thus

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى دَاءً كَمَا دَاءَ لَهُ فِي أَسْعَدِ إِذَا امْرَأَةٌ تَدْعُهُ بِنَمَّ وَدَاءَهُ
وَدَاءَهُ عَطْدُمُ الْحَجَّ *

For many other Hadîs on the subject the author requests the reader to refer to the chapters designated بِاب الدَّاءِ in the second and third Shî'a canonical collections of traditions (see Lib Cat vol v, part 1, Nos 263, 268) The same author, in dealing with the present point on fol 168 of No 628 below, tells us that the theory is only valid as regards Qadi (fore-knowledge), and is invalid as regards Qadâ' (fore-ordination from all eternity) as appears from the following

وَيَعَالَ لِلْمَعْوَسِ السَّمَوَيِّ كِتَابَ الْمَحْوِ وَالْإِنْدَابِ لِوَقْوَعِ دَلْكِ وَدَمَا
يُعْطَى وَمَا يَتَعَلَّقُ بِالْعَدْرِ مِنْ صُورٍ مَا سَكَنُوا فِي الْمُسْتَعْدَلِ مِنْ الْهَوَادِ
الْمُعَدْرَةِ الرَّمَادِيَّةِ وَرَبِّما يَعَالَ كِتَابَ الْمَحْوِ وَالْإِنْدَابِ لِلرَّمَانِ لِكَوْنِهِ عَالَمُ التَّعْدِيرِ
وَالتَّدَلِيلِ وَالتَّصْرِيمِ وَالتَّحْدِيدِ وَهُوَ كِتَابُ الْعَدْرِ الْعَدْدِيِّ نَحْسَنُ أَحْمَرَ مَرَاتِهِ
الْوَحْوَدُ فِي الْأَعْدَانِ وَبِالْجَمْلَةِ الْأَمْرُ فِي كِتَابِ الْعَدْرِ عَلَى حَلَوِ ، الْأَمْرُ فِي أَمِ
الْكِتَابِ الَّذِي هُوَ الْعَصَاءُ الْأَوَّلُ إِذَا لَا تَعْدِرُ وَلَا تَدَلِّلُ وَلَا مَحْوٌ وَلَا إِنْدَابٌ فِي أَصْلِهِ
وَهَذَا مَعْدِي حَوْارُ الدَّاءِ فِي الْعَدْرِ لِأَوْيَ الْعَصَاءِ الْحَجَّ *

Written in good Naskh Not dated, apparently 12th century

A H

No 628

fol 195, lines 24, size $10 \times 6\frac{1}{2}$, $7 \times 3\frac{1}{2}$

الْعِصَاءِ ..

AL QABASÂ'1.

A rare and valuable work on those theological theories which are liable to be confounded with those of philosophy The author bases his views on the Qur'ân, Hadîs and the opinions of the ancient philosophers and the philosophers of Islam Philosophical theories, which are contrary to Islamic doctrine, are fully criticised and refuted The main points dealt with in the present work are as follows —the

divine essence God's attributes His eternal being without beginning or end the divine fore ordination from all eternity the divine fore knowledge the creation of the world how the world came into existence and whether it will come to an end time motion matter and form The work is divided into the following 10 Qahasat

القدس الاول فيه ذكر انواع المعدوب و عنايه بالوجود ١ Foll 2-13

القدس الثاني فيه انواع تسلسل السعي الدائري من سعيد ٢ Foll 14-29
المعدم بالداب

القدس الثالث فيه تبيه المعدة الافتکاكية و تعويم ٣ Foll 30-45
البرهان من سهل القليلة السرمدية

القدس الرابع فيها ٤ ا من كتاب الله الكريم ومن ٤ Foll 45^b-53
سنته رسوله السریعه الكريمة و احادیث الاوصياء السابعين الحج

القدس الخامس في تحرير حود الطبائع المرسلة و مسئل ٥ Foll 53^b-69
البرهان من تحرير حود الحج

القدس السادس في انصال الرملان و العرفة و تعويم سنان ٦ Foll 70-92
البرهان بحسب انصال كمية الرملان على النظم الطبيعي من ٦

القدس السابع في انصاله و ٧ احاديث حدیثه و ٨ Foll 93-109
قياس و سکوك معالطة على الطرق من القرى

القدس الثامن في ٩ فدرة الله و سعاداته و اراداته ٩ Foll 110-136
حل سلطانه و عرضها

القدس التاسع في انساب العراض و مراقب ١٠ Foll 136^b-161
برهان الروحود في سهل الدوامة و العوده

القدس العاشر في سر الفضاء و العذر ١١ Foll 161-195

Mohammed Ya'ir Muhammad ad Damad
Author Muhammed Baqir bin Muhammed ad Damad
(d A H 1041 = 1630 see No 624 above)

Beginning —

الحمد لله الواحد الاصد ١٢ و مجهض كل وجود اما بعد
فاحروح ١٣ ارومن محمد بن محمد بن دعى ياهر الداما

بعض من لم ١٤ ب ان احتمه بالرد سالنى ان افرد له
بالذكر ان رب الابداع و المكون مدعوه بالقدم سين بالدراهم

اما الله بما سأله الحج *

The author tells us, in the preface, that the question as to whether the world will come to an end is one of the most disputed points between the ancient philosophers and the philosophers of Islâm, and that the theory of the eternity of the world is totally against Islamic belief. He notes that Abû 'Alî Sînâ, the most famous philosopher of Islâm, known to Europe as Avicenna (*d* A H 428=A D 1036, see Lib Cat, vol iv, No 19) discussed the subject, but failed to arrive at any certain conclusion. Hence, in the present work, the author deals with this point among others. He often refers to Abû 'Alî Sînâ as سریعاً فی التعلیم (my colleague in learning). For other copies of the work see 'Âsifîyah, No 48, Buhârî Lib Cat, vol ii, No 328 where a defective copy of the work is mentioned.

Written in fair Naskh. Not dated, apparently 11th century A H.

The MS in A H 1173, was in the possession of one Mîn Muhibbâllâh, and, in A H 1192 one Ilâhdâd Khâîj purchased it from the above-mentioned Mîn, as appears from their seals and notes at the beginning

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No. 629

foll 170, lines 15, size $9\frac{1}{2} \times 5$, $6\frac{1}{2} \times 3\frac{1}{2}$

شواهد البروبيۃ

SHAWÂHID AR RUBÛBIYAH.

A work on theology, in which the fundamental Islamic dogmas relating to metaphysics are compared with the philosophical theories. The latter, when contrary to Islamic dogma, are fully elicited and refuted. The author claims that the present work is far more comprehensive than those of his predecessors on the subject. It is divided into 5 Mashhads, and each Mashhad is subdivided into certain Shawâhid and Ishrâq.

Author Sadraddîn Muhammad bñ Ibrâhîm Ash Shîrâzî صدرالدین محمد بن ابراهیم الشیرازی, a prominent doctor of philosophy of Shîrâz who flourished in the 11th century A H. He was noted for his special merits in philosophy, theology and logic. He was the pupil of Muhammad Bâqî Damâd (*d* A H 1040=A D 1630, see No 624 above). He is the author of several works on the subjects referred to above, which are frequently quoted by scholars. He died in Basîâ A H 1050=A D 1640, on his way to Mecca, see Sulâfat al Asî, fol 251^b, Rieu, Persian Catalogue vol ii, p 829^a, where he refers to Zînat At Tawâikh and Gobineau, Religions de L' Asie, p 84 for details of the author's life.

Beginning —

الحمد لله الذي يحلى العلوت العادى بسرار المدأ والمعاد
وبعد ما ذكرنا العصر الحضرى ١ السبب يقصد الدين السيرازي بور الله
تصريحه في معرفة الدين بعد اطلاعه على مساعدة شرعة أكبهه فيما يسر
لحد الوضوف سلتها دل يعود نامو سريعة حل س مثلاها رب
الأولين الخ *

Written in Nastaliq Dated ٨ ii 1122
على يدى بن محمد بن سعى سعى

No 630

foll 130 lines 30 size 9 x 5 7 x 4

الحقائق

AL HAQA'IQ

A rare work dealing with certain important theological theoretical and ethical questions. The author bases his work chiefly on the Quran Hadis and the sayings of Imams and also refers to some other reliable works especially Ihsan al Ulum by Cazzali (d ١ ii 505 = A.D. 1111). The work is divided into 6 Maqasid and each Maqasid is subdivided into several chapters and Fasils.

Author Muhammad bin Murtada commonly called Al Muhsin al Kashfi. He died after ١ ii 1090 = 1679 see Lib Cat vol v part 1 No 272

Beginning —

الحمد لله الذي يدو علينا نعم الاعمال وبعد ما ذكرنا العصر
إلى الله ـ إله محمد بن موصى المد ـ ومحبس إنى اذكر
في هذا الكتاب من اسرا الدين ـ وإنما احاديث من كتاب الله وسنة
رسد المرسلين وأحاديث الآئمه المعصومين واعجب الله ما وحد في
كتاب علماء الدين وللسنة كتاب اصحاب الدين ـ

In the colophon quoted below the author tells us that the material collected in the present work and the methods of exposition observed are seldom found in other works and that he composed the

present work in the course of a few months, in A H 1090, at the age of 83 years

اعلم ان ما اوردناه و حفظناه فى هذه المقالات والابواب من الاسرار
الدينية ... وما اشربنا اليه من رسور العائد ... وما سلطنا الكلام فيه من
بيان الاخلاق المسمودة والمدحومة .. فلما يوحد في عدّة من الكتب ،
هذا التbuquerque والتعميد ، . . بعد وفدي الله لختمها وتاللهمها في مدة اشهر
فلا تُل من سلة تسعن و الـ ، حـن كـه ، اسرف على الرحبـل و كان
عد منـى من عمرـي بلـ ، و سـادون و دـه ، فـليل الحـ *

Written in Nasta'liq Not dated apparently 12th century A H

No 631.

fol 422 , lines 23 , size 12 × 8 , 5¹ × 5

البياض الابراهيمى

AL BAYĀD AL IBRĀHĪMÎ.

A big work in several volumes, bringing together almost all the attaeks, quoted from their different Arabic and Persian works, directed by Sunnî scholars against the theological views and legal ideas of the Shî'âs, with a refutation of each point on behalf of the latter, supported by copious quotations from the works of the Sunnis themselves. The work was compiled by a group of Shî'â scholars deputed for this purpose by Ibrâhîm Khan, the son of 'Alî Wardî Khân, Governor at different times of Kashmîr Lahore, Bihar, Bengal and other places, and an orthodox Shî'â, who raised the influence of Shî'âs in his time to a great extent. He died during the reign of Bahâdûr Shâh (A H 1119–1124 = A D 1707–1712), see Beale, p 173. We have failed to notice any composition on the part of Sunnis in refutation of the present work.

The author of Kashf al Hujub, fol 26^b, tells us that he noticed seven volumes of the present work, and mentions the beginning of each volume, with a short description of its contents. Neither the beginning nor the contents of our present copy correspond with any of the seven volumes referred to by him, but some one has noted on the title-page that the present MS is the first volume of the work.

Beginning --

الحمد لله الذي شدانا للصداق عن سنه الكريم المقدمة الأولى
في الاستدلال بقوله تعالى: إنما ينور الله لعدمكم الحسناته *

The present volume after an explanation of the *Ava Tathir* ایٰ تھیر is occupied with accounts of Ah Fatimah Ha-an and Hu am.

No 632

full 432 lines 21 size 11½ x 7½ 54 x 41

Another volume of the preceding work beginning thus —

عَدْ كُفَّرِ الرِّبَّاصِ وَالْمَهْوَاحِ

The present volume is one of the volumes noticed by the author of *Kashf al Hujub*. It deals with the *Khilafat* of Abu Bakr the first Caliph.

Both volumes are written in good Nashb. Not dated apparently 13th century. II

No 633

fol 181 lines 28 size 11 x 7½ 8 x 5½

ممان الاسلام

'IMÂD AL ISLÂM

A big work on Shi'a theology in 5 volumes containing 5 Maqasids the subject matter of which is as follows —

- i Divine essence and attributes
 - ii Adl or divine justice
 - iii Dispensations of the prophets
 - iv Succession of the Caliphs after the Prophet
 - v End of the world

Each volume covers one Maqsad and has a separate beginning. Volumes II and III are wanting in the Library copy.

Author Sayyid Dildar Ali bin Sayyid Mu'minuddin An Nasir abidi, سید دلدار علی، محدث، مفسر، محدث اسلامی، a famous Indian Shi'a

Mujtahid, scholar and author of Lucknow, who flourished in the 13th century A.H. He completed his studies of the scientific branches of learning under famous Indian scholars, such as Sayyid Gulâm Husain Dakanî, Maulavî Haidar 'Ali, Maulavî Bâballâh and others. He left India for Karbalâ where he studied Hadis Jurisprudence and Principles of Jurisprudence under Âqâ Bâqî Balibahâni (d. A.H. 1205 = A.D. 1790) and Sayyid 'Ali Tabâtabâ'i (d. A.H. 1231 = A.D. 1815). Thereafter he visited Mashhad, where he received an Ijâza from Sayyid Mahdi, the famous traditionist and scholar of Mashhad. For a copy of Ijâza see *Kashif al Hujub*, fol. 4^a. On his return to Lucknow, he gained special fame as a lecturer on religious subjects and as an author. He composed a number of works in Arabic and Persian. He was the first Shî'a scholar of India to proclaim himself Mujtahid of the Shî'a sect in India, and he introduced the Friday prayer (الجمع) and congregational prayers (الصلوة). He was born in Nasînâbâd in A.H. 1166, and died in Lucknow in A.H. 1235 = A.D. 1819. See *Kashif al Hujub*, fol. 102, *Tadrîsa'î 'Ulmâ'i Hind*, p. 60.

Vol. I

Beginning

* الْحَمْدُ لِلّٰهِ الْمُتَبَّلِ لِنَحْنُ نَخْلُو وَالظَّاهِرُ نَخْلُو بِحَكْمَتِ الْحَجَّ

Written in fair Naskh. Not dated, apparently 13th century
A.H.

No. 634.

fol. 277, lines 25, size $11 \times 7\frac{1}{2}$, $8 \times 5\frac{1}{2}$

Vol. IV

Beginning

الْحَمْدُ لِلّٰهِ حَمْدًا كَثِيرًا وَالإِسْمَارَةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ وَعَتْرَتِهِ

* الْمَعْدُ وَمِنْ الْحَجَّ

Written in fair Naskh. Not dated, apparently 13th century
A.H.

No 635

foll 279 lines 25 size $11 \times 7\frac{1}{4}$ $8 \times 5\frac{1}{4}$

Vol V

Beginning —

الحمد لله الذي نهى الطعام وسوى مليم الحج *

Written in fair Naskh Not dated apparently 13th century

A II

These three volume of the work were presented to the Library
by Safdar Nawwab of Patna in A II 1322

ZAIÐI THEOLOGY *

No 636

foll 74 lines 15 size $8\frac{1}{4} \times 6$ $5\frac{1}{4} \times 3\frac{1}{4}$

الاساس لعوائد الاكتاف

AL ASÂS LI 'AQÂ'ID AL AKYÂS

A rare work expounding briefly the important dogmas and theological theories of the Zaidi school

The Zaidi sect who are the followers of Zaid bin Ali (see Lib Cat vol 1 part 1 No 73) had its origin in the schism which also gave rise to the Imâmiyah sect. On the appointment as Imam of Imam Ja far Sâdiq (d A II 149=AD 665) the followers of Zaid bin Ali repudiated the Imamâmat of the former and proclaimed the latter their legal Imam while those who remained faithful to Ja far Sâdiq and his successors became known as the Imâmiyah sect see Al Milal p 97 Mukhtasar Ad Duwal p 96 In A II 80=AD 803 Imam Hâdi Yahya one of the successors of Zaid bin Ali founded a Zaidi dynasty in Yemen which has continued down to the present day see Al Laali (Library Hand 1st No 303) Īnbâ az Zaman Tabq al Halwâ Lane Poole pp 10 103 Among the Zaidi Imâms the following are recognised as two authors of special prominence —

- (i) Mansûrbillah Abdallâh bin Hamza (d A II 593-614=AD 1196-1217)
- (ii) Mansûrbillah Qâsim (A II 1000-1029=AD 1591-1620) the author of

No 636

فاسم س مهـ ۱۰۶۷ میں Rasûlallâh، رسول اللہ، the author of repute known as Mansûrbillâh، a famous Imâm of the Zaidî sect and Amîr of Yamân. He was born in A.H. 967, and died in A.H. 1029 = A.D. 1620. See Brock, vol. ii, p. 405, *Khûlâsat al Asar*, vol. iii, p. 293, *Anbâ'az Zaman*, foll. 122-131.

Beginning

الحمد لله الذي فلق الاصلاح في ملوك الاعلام ... و بعد فاتحة لاماکن
علم الكلام من اهل العلوم و درايج *

Only one other copy of the work is mentioned, viz., in Berlin, No. 5145, where the contents of the work are fully described. The present work is regarded as the standard authority on Zaidî theology, and a number of Zaidî scholars have composed commentaries on the same. Ahmad bin Muhammad Ash-Shâräfi (*d.* A.H. 1054 = A.D. 1644), the well-known Zaidî scholar, and the author of *Al La'âlî Al Mudîyah* (see Hand-list No. 2303), composed two commentaries on the present work. See *Tabq al Halwâ*, Lib. copy fol. 11^a.

The present MS. was transcribed in the time of the Zaidî Imâm Mu'ayyid (A.H. 1029-1054 = A.D. 1620-1644), the successor of the author.

Written in fair Naskh

No. 637.

foll. 294, lines 23, size 8 x 5½, 5½ x 4½

النبراس

AN NIBRÂS.

A work comprising a full refutation from the Sunnî standpoint of the points contained in the preceding treatise.

Author 'Abdalwahhâb bin Abî 'Abdallâh bin Abî al Hasan, عبد الوهاب بن أبي عبد الله بن أبي الحسن, a Sunnî scholar of the 11th century A.H., who composed the present work in A.H. 1062, see Cairo vol. i, p. 57, where the only other known copy of the work is noticed.

On the title-page of our copy, the author is designated by some one 'Abdarrahîm instead of 'Abdalwahhâb.

Beginning

الحمد لله الذي ابان به و لع ابو زعيم المدائى مواعد العيائد *

Written in fair Naskh Not dated, apparently 12th century A.H.

No 638

foli 132 lines 15 size $6\frac{1}{2} \times 4\frac{1}{2}$ $8 \times 5\frac{1}{2}$

حواب اهل السعد في دعوی کلام السعد الرد

JAWĀB U AHL AS SUNNAH FI
NAQDI KALĀM ASH SHI'AT
AZ ZAIDIYAH

A rare work containing a complete refutation of the attack made again t orthodox Muhammadians on the subject of the Imamāt by a Zaidi scholar a contemporary of the author

محمد بن اسماعيل الامير امير سانه (in Yemen) He was originally a follower of the Zaidi school but afterwards became a strict Sunni and one of their most influential supporters He died in A H 1182= AD 1769 see Lib Cat vol 1 part II No 339

Beginning —

الله يسأله سعادته ونفعه دليله من سرور ا دعوی
سب اعمالها اما بعد فادعه مدحه اعده كتابكم الذي به اعتراض الحج *

Each point of the attack of the Zaidi scholar who is quoted verbatim is introduced with the word دليله and is refuted by the author in passages beginning with the word نقول

The first point of the attack is quoted thus —

فاما قوله ان سب الاختلاف بغير السائل دليل وهو ان سب
علمه السلام فاته وحاجه معوجه من انى سمعت *

The reply begins thus —

نقول هذا ماءدل على حبل المدعى او بحاله *

The colophon runs thus —

هذا سب بما سكروا لكل مصنف ارس و لم ين له علم مذهب حبل
هذا المدعى و استناده بما عليه اهل العقيدة سب الله السلام و ان دعوى
اساعهم و مخدعهم كذلك *

Written in fair Naskh Dated A H 1215

KASHFÎYAH THEOLOGY.

No. 639.

foll 63, lines 14, size $9 \times 6\frac{1}{2}$, $6\frac{1}{2} \times 4$

رسالة حوار ، سؤال السائل في الفرقة الكسعيه

RISÂLA'T'U JAWÂBÎ SUWÂL AS SÂ'IL FÎ AL FIRQA'T' AL KASHFIYAH.

A work containing the author's replies to the questions sent to him relating to the theories of Ahmad bin Zainaddin Al Ihsâ'i, who was the founder of the Kashfîyah sect, a branch of the Shî'âs which had its rise in the 13th century A H , and was a prominent scholar, the author of several works

Author Kâzîm bñ Qâsim al Husainî ar Rîshîti **کاظم بن قاسم الرشیتی**, a scholar of Persia of repute, and at one time Mujtahid (religious leader) of the Imâmiyah sect, though afterwards he became a follower of the Kashfîyah school. On his identifying himself with this school, the Shî'a authorities removed him from office, and publicly notified that no regard was to be paid to his words as Mujtahid.

The notification referred to above, which is quoted verbatim by the present author on fol. 42, runs thus

ان السيد الكاظم قد حرر من الدين وعن مدحه ، المسلمين و قد اعرض عليه جميع العلماء و عن تعليله جميع المؤمنين الادكياء فوجه ، اعلامكم باه لا يحيو تقليله واحد مسألة من المسائل الدينية *

In the present work the author defends the theories of the Kashfiyah school, and quotes in their support many reliable works of the Imâmiyah sect. The work was composed in A.H. 1258.

Beginning

الحمد لله الذي ارسد من استرشدة الى سهل الرشاد و اوصل من استجداه الى اعلى العادة و اوصى المراد اما بعد ويقول العدد الحادى . كاظم بن قاسم التسدي الورتى . شيخها .. اللهم امد بن زين الدين الحسائى . و المحسوبون الى هذا الحداد ... هم المسمون بالسعادة ^{السم} *

For another work of the author, known as Al Risâlatu fi Ajwibati Suwâlât Sayyid Husain, see Kashf al Huâib fol. 32^a

Written in Nasta'liq Not dated, apparently 14th century A.H.

ISLAMO CHRISTIAN CONTROVERSY

No 640

foli 132 lines 13 size 6x6 6x7

البيان في
البرهان على

AL BARĀHĪN AS SĀBĀTIYAH

A work in refutation of Christian dogmas and in support of the mission of Muhammad containing also some account of the Prophet. The work is divided into three Maqâla: a Muqaddîrah and a Manzâr. Maqâla (i) contains the refutation referred to above. Maqâla (ii) and (iii) contain a vindication of the mission of Muhammad and some account of the Prophet. The Muqaddîrah and Manzâr contain respectively a brief statement as to the need sets for the present composition and a brief account of the author. The author in dealing with Christian dogmas relied on the authorised version of the Bible prepared in A.D. 1601 under the orders of James I the King of England. The English translation is quoted in Arabic characters each passage quoted being followed by an Arabic translation and an explanation in Arabic. The work was composed in India and was dedicated to Isâd Isha'h Minister of the Turkish Government. A note on the title page tells us that 600 copies of the work were printed in Calcutta and were distributed by the author in different countries as follows: 100 copies in Mecca and Medina; 50 copies in Umar; 50 copies in Yâma'în; 100 copies in Bîra and Ba'did; 50 copies in Constantinople; 100 copies in India; 100 copies in Persia. This note is followed by another enumerating the most important events that took place in the world in A.H. 1229.

Author Jawwad Sabit ibn Ibrahim Sabat al Hanafi سبط بن ابراهيم سبط الحنفي He traces his descent from Ali the fourth Caliph. He was born in Arabia in A.H. 1189 where he was brought up and studied. He visited several Islamic countries and learnt from the eminent scholars of those places. He studied Persian in Persia under Mulla Sadiq in A.H. 1202. Finally he came to India where he learnt Urdu. He also studied logic and some other branches of science under Muhammad Afdal Ali of Patna and Abdurrahman. After visiting some other places in India he came to Calcutta where he acquired a reputation for learning among the Muhammadans.

Soon after he came to Calcutta, he decided to compose a work on the above subject as a result of his observation of the two following facts

- (i) Progress of Christianity through the publications of the British and Foreign Bible Society
- (ii) That all sects of Muhammadans devoted themselves almost exclusively to refutation of each other, and neglected the composition of works in refutation of the beliefs of Christianity and of other non-Muhammadan religions.

The better to succeed in his object he devoted himself to the study of English, sought frequent interviews with Europeans and other Christians, and even embraced Christianity temporarily actually declaring himself a Christian under the name of جَسَّافُ الْمُلْكِيَّ. In A H 1215 he was appointed by the British and Foreign Bible Society translator of the Bible into Oriental languages. The position strengthened his social influence among the European officials of Calcutta. In A H 1225 Ahmad bin Muhammad Ash-Shirwānī (*d* A H 1256 = A D 1840, see Būhār, Lib. Cat., vol. II p. 468), the author of *Nafhāt al-Yāmān* came to Calcutta, and succeeded in establishing friendly relations with our author who recommended him to a European official for an appointment in the College of Fort William, where he was appointed an instructor in Arabic literature. Soon after Ahmad Shirwānī, by his frequent visits to him, secured the full confidence of the author, who, one day, disclosed his secret motive and placed before him a MS copy of his *As-Sarā'ir* (a work in refutation of Christian dogmas), and also showed him the materials for the present work. Ahmad Shirwānī, however actuated by jealousy and ill-will towards our author gave out the secret, and informed the European officials and Christians of Calcutta of the author's real views while, on the other hand, he spread a report among the leading Muhammadans of Calcutta that the author had compelled some of his servants to become Christians. As a result our author lost the respect both of the Europeans and Muhammadans. See for a full account of these events the *Muqaddimah* and *Manzār* of the present work. However, the author with great difficulty, completed the present work, and arranged for its publication in A H 1229. He left Calcutta for some other places in India, and then returned to Arabia. The date of his death is not known to us. The author of *Ta'dhīra'i 'Ulamā'i Hind*, p. 44, not being acquainted with the present composition or the same author's *As-Sarā'ir* referred to above describes him as a Christian. Our author composed 24 works in Arabic, Persian, and Urdu on different subjects. In addition to other works, of which we know he

was the author such as As Sara ir Al Barshin (the present work) and the ten works mentioned in the Tadkira i Ulama i Hind the following compositions of his are enumerated in the present work —

- العلامة الساطع في عداداته (١)

ترجمة حلمه العسال من العربي إلى الفارسي (٢)

ترجمة الأحداث المتصورة من الفارسي إلى العربي (٣)

شرح رسالة الدعوه (٤)

المراسلات الساطعية (٥)

الحصالات الساطعية (٦)

العدن الساطعية (٧)

ترجمة الا يحصل بالفارسية (٨)

ترجمة الا يحصل بالعربيه (٩)

نهاد الأحداث (١٠)

أنس العسال (١١)

الصحاد الساطعية (١٢)

Beginning —

الحمد لله (()) المعدد والمحد لوحظ الورود الحم *

As an example of the curious effect of transliterating English into Arabic characters the following passage (being the first verse of the Athanasian creed) which is the first of such passages occurring in the work (see fol 13 of Maqala 1) may be quoted —

هو سو ارزول می سود عقو ال نکس اب ار ری سا هی
هولد می کلگ دی *

(Whosoever will be saved before all things it is necessary that he hold the Catholic faith)

The Aramaic translation of the above passage runs thus —

* اعلم انه ينبعى لمن يريد التحاب ان يمسك بالاعقاد الاحماعي

Towards the end of his work the author refers to a number of well known contemporary scholars of different countries. Among these he mentions the following scholars of Patna (Azimahad) on fol 127^a —(i) Gulam Naiyer Azimabadi (ii) Ashraf Husain Azimahadi (iii) Afdal Ali Azimahadi (iv) Hakim Gujam Murtada (v) Shu ai al Haqq al Bihari (vi) Maulavi Ahmad Ali Azimahadi (vii) Abu l Hasan Azimahadi (viii) Zain al Abidin Azimabadi (ix) Aminallah Azimahadi

For another copy of the work see Râmpûi Library, No 22

The present MS is a transcription of the printed copy dated
A H 1229

Written in fair Naskh Not dated, apparently 13th century A H

No. 641

foli 78, lines 22, size 12×7 , $8 \times 4\frac{1}{2}$

لِوَامِعِ الْأَسْرَارِ

LAWÂMI' AL ASRÂR.

A work written as a refutation of Miftâh al Khazâ'in, an Arabic work by a Christian author, whose name is not mentioned, in support of Christianity and exalting Christianity above other religions. The work is divided into three Qutbs and a Khâtimah, and subdivided into several Bâbs and Fâsîl. The first Qutb deals with Muhammadanism, and the prophetic mission of Muhammad and of Jesus Christ. The second and the third Qutbs contain a refutation of the views expressed in Miftâh al Khazâ'in. The Khâtimah comprises the author's disputation with certain Jews and Christians on points relating to the Islamic religion. The writer does not mention by name the author of Miftâh al Khazâ'in, referring to him always as مُعَتَّجُ الْعَرَائِسِ (the author of Miftâh al Khazâ'in). The present work was dedicated to Sultân As Sayyid Sa'îd of 'Umân (A D 1803-1856 see Beale, p 357)

Author Sulaimân bñ Ahmad bñ Husain bñ 'Abdaljabbâr
أَخْرَجَهُ سُلَيْمَانُ بْنُ أَحْمَادَ بْنُ حُسَيْنٍ بْنُ عَبْدِ الْجَبَّارِ
A H who composed the present work in A H 1240

Beginning

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ هَذِهِ الْأَدْعَى
مِنْ أَنْ يَقُولَ حَاجِمُ الدِّينِ الْمُهَمَّدِيُّ . سَلَيْمَانُ بْنُ أَحْمَادَ بْنُ حُسَيْنٍ بْنُ عَدِ الْجَبَّارِ وَ مُؤْتَهُ لِلْوَامِعِ الْأَسْرَارِ وَ صُورَتُهُ تَحْفَهُ لِمَجَلسِ الْمَلَكِ
الْمَلَكُ الْمُهَمَّدُ الْمُسَعِّدُ الْمُسَدِّدُ الْمَعِ

Written in fair Nasta'liq Not dated, apparently 13th century
A H

No 642

foli 36 lines 13 size 6×6^1 6×4

الدُّوِي الساطع فِي مَلَكِ الْمُسْتَعْجِلِ

AL BAD' AS SÂTI' FI MILLAT
AN NABI ASH SHÂFI'

A work written in refutation of a work by a certain Christian Padre one composed in the form of questions with the Padre's replies in seven chapters. In it a comparison is made between Muhammad and Jesus Christ and between Muhammadanism and Christianity to the advantage of the latter in each case. Our author quotes each chapter of the Padre's work verbatim and then proceeds to refute it.

Author Ibrahim ar Rufi ابراهيم الرفاعي scholar of the 13th century A H

Beginning —

تحمدك يا من أنت لما سهل الوساد و بعد بعمول أخي رحمة البر
الرحم عمدة الرفاعي أراهم لما وعده على الأسله الذي ^ش البعض
الله رب راعيها اطال دس ^ش ابن سمعة الدُّوِي الساطع فِي مَلَكِ
الدُّوِي الساطع *

Written in fair Nashh Dated A H 1252

MIXED CONTENTS IN THEOLOGY

No 643

foli 142 lines 22 size 11×8 8×5

الْمَجْمُوعَةُ

AL MAJMŪ'AH

The present Majmu ah contains 15 treatises on different points of Zaidi theology by Zaidi scholars and was one of the MSS bequeathed

to the Sanâ Library (see Lib Cat vol v, part ii, p 21) by Muhammad bin Hasan, the grandson of Qâsim Mansûr (*d* A H 1029 = A D 1620, see No 636 above). In the following autograph note on the title-page of the first treatise, the above-mentioned Muhammad bin Hasan gives us to understand that he studied that treatise, in A H 1037, under one Muhammad Siddîq

مشروعه . و في هذا الكتاب التحليل دثار الاندين ١٢ سجر رحـ .
سنة ١٠٣٧ على الفخر العارف محمد الدين و كـ . العبر الى الله
محمد بن حسن بن امير المؤمنين العاشر بن محمد *

The 15 treatises referred to above are as follows

Foll 1-16 *البخاري من الاووال العاصمه عن الاعتراف I* Al Hikâvatu Min Al Aqwâl Al 'Âsimati 'An Al I'tizâl A treatise in refutation of the opinion of those who hold that the theological theories of Mansûrbillâh (*d* A H 614 = A D 1217), one of the leading Zâidî Imams and rulers in Yaman, and those of the Mu'tazîlî sect are the same. The author quotes from the works of Mansûrbillâh, in order to make clear what his real views were, and how they differed from those of the Mu'tazîlî sect. The treatise is divided into four Fasls.

Author As Sayyid Hamîdân bin Yahyâ bin Hamîdân bin Qâsim حمیدان بن یحییٰ بن حمیدان بن قاسم a prominent scholar of the Zâidî school. He traces his descent from 'Alî, the fourth Caliph. His biographers do not tell us the date of his death or the century to which he belonged, but from the fact that he composed treatise No XI below during the lifetime of the above-mentioned Mansûrbillâh, we know that he was a scholar of the 7th century A H. Again, we notice, at the end of the same author's treatise No IX below, a copy of a note written in praise of the author and his treatise by Mahdi Lîdmallah, who died in A H 656, which, referring to our author in terms which show that he was alive at the time the note was written suggest that the two scholars were contemporaries.

Beginning

اما بعد حمد من ربكم لا تحيى و مباركة لا تستعصي . واده لما طهر
كتير من الاووال التي اندعوا اهل الاعتراف وى بعض من يدعى من
سنه الإمام المتصور بالله . دعائى ذلك الى حكايه عمله من موائد
كتبه المتصورة لتحقق مذهبها لتنفع الفرق بين التسع و الاعتراف الحـ *

For another copy of the present treatise see Br Mus Suppl,
No 212/6

Foll 17-39^a II سنه العالى عن معاط المتصوفين Tanbih Al Gafilin An Magalit Al Mutawahibimin A treatise written in refutation of certain theories of theologians and philosophers pointing out the errors committed by them divided into 5 Fasl By Hamidan حميدان, the author of treatise No I above

Beginning —

اما بعد حمد دى العرة و الطول من ده الفوارة العدول الحج *

For another copy of the treatise see Br Mus Suppl No 212/3 عدد الله بن محمد بن نعيم العاصي

Foll 39^b-47^a III كتاب أولى الآيات على شرعة ورثة الكتاب

Kitabu Tanbih I Uli Albab Ala Tanzih I Warasat Al Kitab A treatise which seeks to reconcile utterances of the Zaidi Imams in which there are apparent discrepancies divided into six Fasl

By Hamidan حميدان, the author of treatises No I and II above

Beginning —

اما بعد حمد من وطر العقول على معرفة الاقدار الحج *

For another copy of the present MS see Br Mus Suppl No 212/2

Foll 47^b-53 IV المشرع الأول من احوال الامم Al Muntaza Al Awwal Min Al Aqwal Al Aimmah A treatise in which are discussed the necessity for the institution of the Imamah and the conditions for appointment to the same

By Hamidan حميدان author of treatises Nos I-III above

Beginning —

اما بعد حمد الله تعالى على سوابع دعمه الحج *

For another copy of the present treatise see Br Mus Suppl No 212/4

Foll 55^b-62^a V المشرع الثاني من احوال الامم Al Muntaza As-Sani Min Aqwal Al Aimmah A treatise on the subject of substance and accident based on the teachings of the Zaidi Imams

By Hamidan حميدان author of treatises Nos I-IV above

Beginning —

اما بعد حمد الله تعالى سى العمال و الاكرام الحج *

For another copy of the treatise see Br Mus Suppl No 212/5

Foll 63^b-66^a VI الرسالة الناظمة لمعانى الاقدار العاصمه Ar Risalat An Nazimah Li Ma an Al Addillat Al Asimah A metrical treatise containing a refutation of the Mu'tazilah creed

By Hamidan حميدان author of treatises Nos I-V above

Beginning

صلى الله على سيدنا محمد و آله و سلم -

حمدنا و سُلْطَنُنا طول الْأَيَّدِ مُهَاجِرًا حَدَّ الْأَمْدِ الْعَجَّ

Mutawakkil 'Alallâh (*d. A.H. 697 = A.D. 1297*), a famous scholar of the Zâidî school, calls this treatise الرساله المزلزله لاعصاد المعتزله, the treatise which overthrows (literally, shakes 'the shoulders of) the Mu'tazilî sect.

For another copy of the treatise see Br Mus Suppl., No 212/10

Foll. 66^b-68^a VII Al Masâ'il Al Bâhisat 'An Ma'ânî Al Aqwâl Al Hâdisat A treatise written in refutation of certain theories which, according to the Zâidî school, are innovations introduced by orthodox theologians. These theories are quoted under the heading كَهْ ، يَحْوِرُ ، and the refutation of each theory is headed كَهْ ، يَحْوِرُ

By Hamîdân، the author of treatises Nos I-VI above
Beginning

صلى الله على سيدنا محمد و آله و سلام تسلیماً مسلمه کیم .

یَحْوِرُ التَّغْرِیْرِ فِی اَبَابِ دَابٍ (الله سُلْطَنُهُ وَ تَعَالَیْهُ) *

For another copy of the treatise see Br Mus Suppl., No 1220/15

Foll. 68^b-107 VIII At Tasrif Bi Madhab As Sarîh An exposition of Zâidî theological theories, together with a brief refutation of theories of philosophers and theologians of other sects which are contrary to the same. The work is divided into five sections (مُوصَّع), each being sub-divided into several Fâsîl.

By Hamîdân، the author of treatises Nos I-VII above
Beginning —

اَحَمَدَ اللَّهُ تَعَالَى حَمْدُ مُعْتَزٍ ، بِوَحْدَاتِهِ الْعَجَّ *

The author, in dealing with the Khilâfat of 'Alî, quotes, on fol. 75, a Hadîs transmitted by Mansûrbillâh, as follows من ناصٍ لِلّٰهِ مَنِ اَخْلَقَ بَعْدِي وَهُوَ كَاْفِرٌ [Whoever will oppose 'Alî's Khilâfat after me (*i.e.*, the Prophet) is an infidel]. The authenticity of this Hadîs, however, Sunnî scholars totally reject.

For another copy of the present treatise see Bi Mus Suppl., No 212/1

At the end of this treatise we find a copy of a note made by

Hasan bin Muhammad bin Hadi (*d* about A.H. 670) in praise of the present treatise and of treatises Nos. IV and V above and of their author

Foll 108-109 **Arba u Masa'il من كلامه رضى الله عنه** A collection by an unknown author from certain works of Hanidan in which that writer has refuted the four tenets of the Sifatiyah sect relating to God and His attributes

Beginning —

نذكر سلسلة على اربع مسائل من كلامه رضى الله عنه بعده
من كلام السعدوي الدين **ان المعتقد دكرة الاولى سوالهم عن النظر**
في الصالح **الحوادث** س ذلك ان النظر في الادلة الدالة **البدل**
على ان الصالح غير العادر الحج

For another copy of the treatise see Br. Mus. Suppl. No. 212, 9

At the end of this treatise is a copy of the note of Mahdi Ladinallah in praise of (Hamidan) and his works referred to above

Foll 110-110^a **بيان اسکال معا حکی عن العبدی** **بيان** A **Ishkal Fi Ma Hukya An Al Mahdi** A treatise explaining certain obscure points in the traditions relating to the Imam Mahdi

By Hamidan, the author of treatises Nos. I-VIII above
Beginning —

* **حمد لله على حرب الامم الصلوة على محمد حاتم ابنته الحج**

On the margin of the last fol. of the treatise we find a copy of a note by one Qādī Abu Abdallah Muhammad in which he says that he studied the work under the author

Foll 117^b 124 **المسائل السنوية والسندة التجسوية** VI **Al Masa'il Ash-Shatawiyah Wa Ash-Shubah Al Hashawiyah** A treatise by Hamidin (See No. X above) in refutation of a work by Shaikh Imran bin Hasan bin Nasir in which he attacked the Imamāt of the Zāidī Imams

Beginning —

هذا حوار المسائل السنوية والسندة الى ومه مما وصل كتاب السنح
السندة ما ملأ حملاً حملاً ما اردع عنه وحدة مسماها على التعرض للمساعدة الحج

The author was evidently a contemporary of Mansurbillah (*d* A.H. 614=A.D. 1217) a Zāidī Imam and ruler of Yaman of whom he speaks in language used of reigning sovereigns (حـلـد اللـهـ مـلـكـهـ) and the work must have been composed during the latter's lifetime

For another copy of the treatise see *Bi Mus Suppl*, No 1220/20, where it is entitled المسائل الـ زنـونـة و الشـهـادـة الـ مـوـرـدـة

Foll 125-126 XII الرساله في اثبات معتبرات لعلي Ar Risâlatu fi Isbâti Mu'jizât Lî 'Alî A treatise in refutation of one Sa'didaddin, a Sunnî scholar of the 8th century A.D. (see also No XIII below), who, while admitting that 'Alî possessed the power known as Karâmat (a term applied to the miracles of other pious Muslims), denied the Zaidî belief in the possession by 'Alî of the power known as Mu'jiza, a term usually applied only to the miracles of the Prophet

By an anonymous author of the Zaidi sect, of the 8th century

Beginning

سأله ، تبعدك ، الله ... فعلت اعترض معترض وعال حديه ، السطل
والمدديل لعلى علده السلام و العصائل التي كاد ، له على عهد رسول الله
صلى الله عليه وسلم . . و امثاله من العصائل الخارفة للعادة
و فالعصائل هدة معصرة و المعخرة لا تكون الا للهوى كده ، حعلتموها لعلى

* عليه السلام العَمَّ

Foll 127-131^a XIII الرساله في حوار سديد الدين Al Risâlatu fi Jawâbi Sadîdaddîn A treatise in refutation of Sadîdaddîn's views regarding 'Alî's Khilâfat By an anonymous author of the Zaidî sect, of the 8th century ¹¹¹

Beginning

وَالْحَمْدُ لِلَّهِ وَصَلَوَةُ عَلَى مُحَمَّدٍ وَآلِهِ الَّذِينَ هُمْ سَعْيَهُ الدِّجَاجَةُ .
اَمَا بَعْدُ يَا اَيُّهَا الطَّاهِرُ سَدِيدُ الدِّينِ اَدَمُ اللَّهُ مَرْدَهُ دُوتَلَى) وَعَدَ
كَانَهُ اَوْرَدَ إِلَى مَسَائِلَكَ الْأَوَّلَى وَاحْتَبَى بِالْحَوَابِ الَّذِي تَحْفَقَتْهُ لَمْ يُرَدَ
مَنِكَ ~ وَابَ وَاعْتَرَاصَ لَمْ تَسْلِكْ فِيهِ طَرِيقَةَ الْمُحْسِنِينَ وَآدَأَ الْآنَ اُورَدَ مَا

* دكتوره واحده عده الحسني

The style of writing, and the language used in the beginning of the present treatise referring to treatise No XII above, suggest that both treatises are by the same author. That he was a scholar of the 8th century A H we conclude from the fact that he uses the phrase *وَاللَّهِ أَعُولَى* (prayer for longevity in referring to Sadidaddin), and we know from Berlin, No 6277 that the latter died about A H 745.

Foll 131^b-139^a السهاب النافع IV
A treatise on the Khilafat of Ali and on his special merits

By Ahmad bin Hasan bin Muhammad bin Hanan bin Ar Rassas حسن بن محمد بن حسن بن الراس
a Zaidi scholar of the 7th century A.H. who was alive in A.H. 655 see Anba az Zaman fol 63

Beginning —

الحمد لله الذي من علمنا بالسلام وسعد ذلك لم يأت طائفه
من || و قد حرج من مدحه اهل || عليه السلام
احببت ان اذكر في هذا المختصر حمله من فضائل على من اني طالب
عليه السلام منها ما هو مذكور و منها ما هو في حكم المذكور العلی *

The present treatise has the following note at the beginning which indicates the title of the treatise as well as the author's name —

كتاب السهاب الذي في مدحه على اني طالب بتأليف السجع
ا حل الاوحد العالم العامل الوع الصد الكامل بناء الدين و روى
الموحدين احمد بن حسن بن محمد بن حسن الرصلان رضي الله عنه
اماها حعل التهجد مفراة و مأراة

II الكواكب الدرية في سرح الآيات الدرية V
Kawakib Ad Durriyat fi Sharh Al Abyat Badriyah A commentary
on the verses composed by Muhammad bin Ja'far a recognised Zaidi
author of the 8th century A.H. in praise of the descendants of Ali

By Muhammad bin Amir al Mu'min Al Mutahhir bin Yahya
bin Hadi، محمد بن امير المؤمنين المطهر بن هادي بن هاشم a Zaidi Imam
who died in A.H. 729=A.D. 1329 see Anba az Zaman fol 75

Beginning —

الحمد لله الاول على (لا) انداد والآخر على (لا) ادبار حالي

الاعسل السجع *

All the above treatises are written in fair Naskh by the same
scribe viz عبد الله بن محمد بن علي الفاسي Not dated apparently
10th century A.H.

No. 644.

fol 39, lines 25, size $4 \times 6\frac{1}{2}$, $6 \times 5\frac{1}{2}$

المجموعه

AL MAJMŪ'AH.

The present Majmū'ah contains four treatises, together with quotations from certain works of other authors, on different points of theology written in good Naskhī by the same scribe throughout, and dated A H 1093

Foll 1-14^a I الرساله في احوجه اسئله الريديه Ar Risâlatu fi Ajwabati As'ilat az Zaidiyati A treatise containing the replies to certain questions attacking the Sunnî sect, sent to the author while he was in Damascus Two important questions, among others, are as follows

- (1) Why a particular sect viz., the Sunnîs, should call themselves اهل السنة والجماعة
- (2) Was this designation given to them by the Prophet or some companion of the Prophet, for, if not, this must be a fictitious designation and an innovation in religion

By Muhammād bin Bâdi'uddîn bin Balbân بن بدر الدين بن بلال, a Hanbalî scholar of Damascus, who is known to us as the author of several works He died in A H 1083 = A D 1663 See As Suhub, fol 237 The present work is not mentioned in the list of his compositions given in As Suhub, but it is mentioned there that he took much interest in opposing the Zaidî sect, which goes to confirm the statement contained in a note on the title page of the present MS that Muhammad Balbân is the author

Beginning

{الحمد لله الذي ادار السدة وندر اعلامها . . . واطيئرها على سائر
العرق . . . ونعد . . . واعلم انه قد اورد بعض متنى الريديه بعض
اعترافات على اهل السنة المحمديه واحدده ، ان احياء ، عدتها الع

A note at the end tells us that the present MS was transcribed ten years after the author's death, and was compared with the autograph copy

Foll 14^b-32^a II الرساله في احوجه اسئله الريديه Ar Risâlatu fi Ajwabati As'ilat az Zaidiyati A treatise containing replies to certain questions relating to theology, the subject matter of which is similar to that of the questions referred to in treatise No I above These questions,

which were sent to the author through one Jamaladdin Muhammad ibn Ahdalwahhah are quoted verbatim by the author and are as follows thus —

(1) الاول منها ما عليه عدة الامة من المذاهب في المذهب حتى صار مروي
ولم ينسرد بهم مذاهب الاربعة *

(ii) هذه المذاهب الاربعة و انتصاعهم هل هم الذين انتصروا و حصروا
المذاهب فهم وما حججتهم في ذلك *

(iii) ما وحده بعري كتباكم من ذكر اهل السب التبرى فانكم في كتب التحدب
لتركتونه و يصرخون من تكتكم مع ذكر من هو دوهم
وهم عدو الامة و سادتها *

(iv) هذه المفاسد الامريرة حول الكعبة ادام الله سرها يصلون فيها باريته امة
في وقت واحد هل كانت المسنة على ذلك *

The replies follow after thus —

الحمد لله الذي ينعم بهم الصالحات والله ولذك منكم يدعون
إلى الحمد و نام بن المعرفة الله *

Beginning —

الحمد لله الذي البادي من الصالحة و بعد وعد ورد علينا سؤال
من بعض سادة الردودة على بعد السيج حمال الدين محمد بن عبد الوهاب
الشافعى التمكى الحم *

Author Ahmad b n Muhammad Yunus Safiaddin al Qushshashi
احمد بن محمد بن يوسف صفى الدين الفساعى
and the author of several works He died in A H 1071 = A D 1660
See Khulasat Al Asar vol 1 p 343 Brock vol II p 392 where
some account of him is found although the scribe in the following
note at the beginning tells us that he could not trace any such ac-
count — السيج الامام العلامة صفى الدين احمد الفساعى يقع اللهم —
ه الا انه لم يوجد له ترجمة لعلها لم تلتفنا دينا و فتنا عليه و الله اعلم *

The present MS was transcribed 22 years after the author's
death in A H 1093

Foll 32b-33 III Al Jawab Al Mukhtasar An As Suwal As Sani Wa As Salis Additional
replies in a concise form to questions II and III dealt with in the
above treatise by the same Ahmad al Qushshashi
the author of treatise No II In the present treatise the author

frequently quotes Muhammad bin 'Ali bin Bakri (*d.* A.H. 994 = A.D. 1586, see Brock vol. II, p. 339)

Beginning

الحمد لله رب العالمين ادما ميل لاهل الاشاعرة و الماتريديه اهل
السنة و الجماعة لروعتهم عدد سبع صلی الله علیه وسلم الحج *
~ من بن على ~

The same is no doubt the scribe of treatises Nos. I and II above since the handwriting of all these treatises is identical

Fol. 33^b Contains some verses in praise of the Prophet and his descendants composed by Muhammad al-Bakri, who is frequently quoted in treatise No. III above

Fols. 34-35^a Verses from certain works of Subki (*d.* A.H. 771 = A.D. 1370), in which are contained certain questions and replies relating to the theological doctrines *حکایت* and *حکایت* (decrees existing eternally in the Divine mind, and the Divine pleasure). The questions are by Ibn al-Baqiqi, a Mu'tazili scholar of the 7th century A.H., and the replies by Ibrâhîm bin Talha the teacher of Subki, and by Muhammad bin Sa'd, the pupil of Baidâwi (*d.* A.H. 685 = A.D. 1286)

Questions

ادا ما مسی دی تکھری بر عکمکم
و ام یورمه مدنی فما و روحه هاتی
مسی هنلایی نم دل ارض نالق هماد
ما ادا راصی نالدی فده شهوتی
ادا ساد دی الکفر مدنی و شسته
و ل ایاعاصی ناده اع مستنی

Replies by Ibrâhîm

حمدت الی اد هدی حیرامه
الی هدر دین مستعدم و ملة
و ان کنه او افع المفسدة فاصنم
و ایک عاص حیده ، حالغه ، امرة
و ما اد ، واقعه ، المسعد عالماً

Replies by Muhammad bin Sa'd

فمعنی وساد الله بالکع رعله و
معا م قديم سرما فی الجدا
و ادرا ک و نالع دره الارلد
و اطهارة من بعد داک ، مطافعه

Fol. 35^b-36 Quotations from different works on different points of theology

Fol. 37-39 IV الرساله الامانومه فی العقيدة Al Risâlâtû Al

Munzumât fi Al Aqîdat A unique copy of a versified treatise on theology by Ahmad bin Muhammad the grandson of Imam Shâfi'i (d. A.H. 204=A.D. 820) Isnâwî fol 259 mentions the author as a reputed scholar of his age. The fact that the author was a son of the daughter of Imam Shâfi'i who died at the beginning of the 3rd century A.H. suggests that our author belongs to the same century.

Written in fair Naskh

Beginning —

الله د لـ العـدـمـ الـسـائـيـ
نـادـيـ السـمـاءـ مـنـ الدـحـلـ هـوـهـ
مـدـدـلـ الطـاهـ اوـهـ مـاـلـدـواـرـ
مـعـدـسـ عـنـ كـلـ رـصـفـ طـايـهـ

No 645

fol 7 lines 24 size 8x5 7x5

المجمـوـعـهـ

AL MAJMU'AH

The present Majmu'ah contains two treatises which are both autograph copies written in Magribi characters

Foll 1-4 الرسـالـهـ سـيـ سـرـجـ صـفـهـ السـبعـ I Ar Risalatu fi Sharhi Sifat As Sama An explanatory note on the passage in the Aqidat of Sannusi (d. A.H. 895=A.D. 1490) for which see No. 565 above dealing with Sama (the power of hearing) one of the Divine attributes

By Muhammad bin Muhammad Ad Daqqâq Al Maliki محمد بن محمد الدقاق المالي a famous Maliki scholar and Sufi of the 12th century A.H. who leaving his native place (Fâs) came to Medina where he permanently settled. He studied under the eminent scholar Ahdar rahman bin Abdâl Qadir and others. We are told by his biographer that in Medina he spent his life in teaching religious works and delivering lectures on the same. He died in Medina A.H. 1150=A.D. 1737 leaving behind him a large number of pupils. He was buried in the famous cemetery called Al Baqi. See Silsila Ad Durar vol iv p. 122

Beginning —

الحمد لله رب العالمين وحسـدـاـهـ آـتـهـ وـعـمـ الـوـكـيلـ وـالـحـولـ وـلـاـ فـرـدـ هـوـهـ
بـلـهـ الـيـلـىـ الـعـظـمـ وـالـصـلـوةـ وـالـسـلـامـ عـلـىـ سـدـنـاـ مـحـمـدـ بـعـدـ بـعـدـ هـوـهـ
فـىـ دـرـسـىـ لـلـعـادـدـ السـعـودـىـ بـعـدـ بـعـدـ هـوـهـ

The colophon, in which the name of the author is indicated the
 كتبه العدد العظيم إلى رحمه ربنا محمد بن محمد
 الدعاق المعربي المالكي *

Foll 5-7 II الرساله في سر ح صمع السمع
 As Sifat As Sama' A supplement to the preceding note

By Muhammad bin Taïyyib al Mâlikî ، مُحَمَّد بْن تَيِّبِ الْمَالِكِيِّ a Mâlikî scholar of the 12th century A.H. and a contemporary of the author of the preceding treatise. He was born in Fâs, A.H. 1110 where he was brought up and received his education under his father and many others. His biographer tells us that he studied under 180 Shaikhhs. He visited Syria, Egypt and Arabia, and finally settled in Medina, where he passed his life in teaching and composing works. He died in Medina, A.H. 1170 = A.D. 1756, and left behind him a large number of pupils and 50 compositions. See Silk Ad-Dinâ, vol. iv p. 91

Beginning

* يَا مَنْ هَلَّ - اِوْصاَهُ الْعَدِيدَةُ عَنِ الْإِسْمَاعِيلِ وَالْمَالِكِيِّ الْجَعْلِيِّ

The following colophon indicates the name of the author

* الْمَوْعِدُ الْمُعْتَدَى وَمَعْرُوفُهُ مُحَمَّدُ بْنُ الطَّيِّبِ الْمَالِكِيِّ الْجَعْلِيِّ

THE END

